Shepherds

NOVEMBER, 1949

General Board of Evangelism
The Methodist Church

1908 GRAND AVENUE

Nashville 4, Tennessee

Dear Pastor:

The District Superintendent, at the first Quarterly Conference, will ask, "How many persons will this church set as a minimum number to receive on confession of faith this year, and what means will it adopt to win them?"

The asking of this question will bring to the attention of the Quarterly Conference the whole question of the evangelistic work of your church, or churches.

May we suggest that you have a meeting of the Quarterly Conference Committee No. 1, Membership and Evangelism, prior to the first Quarterly Conference and plan the evangelistic work of the charge for the year. We believe that if every member of this committee will read SHEPHERDS each month that your committee will plan a very comprehensive program of evangelism for the church.

SHEPHERDS is the only mailing that our Board of Evangelism makes to all pastors. Therefore this letter comes to you this way.

We hope that your church, or churches, has a great evangelistic year. We will be pleased to hear from you about the evangelistic work of your churches.

Let us pray and work daily until our Church becomes a great evangelistic movement.

Your friend,

Harry Denman

Harry Denman

HD:LD

SHEPHERDS

November, 1949
Vol. 4—No. 2

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TIDINGS, 1908 Grand Avenue
Nashville 4, Tennessee

Subscription price, $1.50 per year. Churches may subscribe for the members of their Membership and Evangelism Committees, looking toward the building up of their membership and a constructive program of evangelism, at the rate of seven subscriptions for $10.00.

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COVER PHOTO: H. ARMSTRONG ROBERTS

Evangelism Our Primary Task

EVANGELISM is the primary task of the Church and of the individual Christian. It is integral to the gospel of our Lord Jesus Christ through which God revealed His will to reconcile men to Himself and to one another. God has spoken His decisive word; He has wrought out salvation for men and nations through Christ. Men must believe the gospel and repent, if they are to have new life from God. They must be born again, if they are to enter the Kingdom of God.

Evangelism may be defined to mean: "The presentation of the Good News of God in Jesus Christ, so that men are brought through the power of the Holy Spirit to put their trust in God; accept Jesus Christ as their Saviour from the guilt and power of sin; follow and serve Him as their Lord in the fellowship of the Church and in the vocations of the common life."

The evangel is the Good News about God's nature, purpose, love, and power. Since God is not to be classified with any other reality, the Gospel of and about Him is unique. The Gospel is not another panacea or another philosophy or another way of life. The Good News about God not only declares God's loving purpose, but offers His presence and power by which those who will identify themselves with Jesus Christ in the spirit of faith and repentance can be restored to their rightful heritage. The Gospel is for both individuals and for the world. It is the good news of God's Kingdom which has been made accessible to believers. It is the declaration of divine judgment upon evil and the promise of the sure triumph of Christ and His Kingdom. It offers men here and now the benefits of the life, teachings, death, and resurrection of Christ through the power of the Holy Spirit, who applies them to our hearts. By this same Spirit we are formed into a fellowship of the Spirit, which is the Church.

The present situation is serious. The crisis we face in America and throughout the world is disturbing. The resources at our disposal are sufficient to meet this crisis. These are: The Gospel of God in Jesus Christ; the life, ministry, teachings, death, resurrection, and present reign of Jesus Christ; the providence of God; the universal Christian Church; the assurances of our Christian experience; the record of Christian history; the current revival of theological concern; the historic body of Christian affirmations of faith; the Bible in our own tongue; the sacraments; prayer; the corporate worship of Christian brethren; the institutions and educational program of the Churches; the world wide fellowship of believers who today are associated with us in the household of faith.

The United Evangelistic Advance

and the period of

Our Faith in the Advance for Christ and His Church

are now in progress

The Real Advance Will Come Through Evangelism, the Strengthening of Our Faith, and the Deepening of Spiritual Life

FIVE M'S - - - All Are Required

1. *There must be evangelistic men.* There must be evangelistic pastors and evangelistic laymen whose preparation and passion are Christ-centered. E. Stanley Jones has well said, "The end of evangelism is to produce evangelists."

The early Church consisted of members who were "witnesses," members in whose lives there were no chasms between the ideal and the real, between what they preached and what they practiced. There was the element of the supernatural in their living which made them different, otherworldly, and commanded the attention of the indifferent masses. Their lives were so pure and so powerful that men were convicted of sin and of their need of God. We cannot hope to get very far in our challenging program of evangelism until we have increasing numbers of such men and women in every position of the church.

2. *There must be an evangelistic motive*—"the love of Christ." The love of Christ must take hold of our hearts and become the master passion of our living. Then we will pass on what we have received. It is the very nature of love to express itself. One of the secrets of the growth of the early Methodist Church was that the laity as well as the preachers could not refrain from speaking for Christ. They were personal evangelists because they were inwardly propelled! They were passionate men!

3. *There must be an evangelistic message.* Not all truth is saving truth. God has chosen certain doctrines, certain facets of truth, to arouse men and move them from sin to Himself. If we want to be successful evangelists, we must teach and preach these doctrines until they are the elements of the personal, the positive, and the passionate in our message.

4. *There must be an evangelistic method.* We should strive for a verdict.

We have the conviction that the Methodist method of using the altar as a place of prayer for penitent sinners is still timely and effective. The new emphasis our Church is giving to the New Testament method of personal evangelism is also effective. Use any method that produces results. But in all our methods, we should not rule out the supernatural. Let us leave room for God! The new birth is a supernatural act!

5. *There must be an evangelistic moment*, a moment when the net is drawn. Our success as evangelists depends upon this moment. Evangelism is an art, not a science, but it can be learned. We can learn "how" to bring about a decision for Christ.

—from report, Board of Evangelism, South Georgia Conference, C. B. Cochran, chairman

Mail this NEW LEAFLET before NON-RESIDENT WEEK

"Be a Member Where You Are"

prepared by Dawson C. Bryan

into the home of every Methodist in your community whose membership is elsewhere. Order it now from TIDINGS ($2.00 per 100) and your order will be filled promptly

The Goal of Your Church This Conference Year—1949-50

WIN 1 on Profession of Faith for EVERY 14 ACTIVE MEMBERS

Make National Non-Resident Transfer Week

THE GREATEST WEEK OF EVANGELISM

in your church since Easter—a full week of Visitation Evangelism

The Pastor's Plan

For National Non-Resident Transfer Week

October 23-30

by Dawson C. Bryan, Director of Visitation Evangelism

EVERY pastor realizes the loss of membership he suffers by those moving away. He also knows there are many people in the community who are Methodists elsewhere.

Methodism must solve the problem of a moving population or perish. We are allowing hundreds of thousands of our people to drift and become lost because they have no active connection with the church. The pastor can help solve this problem in the following manner:

1. Send "Letters of Notification" to both the pastor in the new community and the member who has moved away. Forms for these can be secured from The Methodist Publishing House. Or a pastor may write a letter urging the member to transfer to a church which he can attend regularly. Keep the "Letters of Notification" rolling.

2. Prepare a prospect list of constituent Methodists. These names may be secured as other pastors send you letters of notification. Go through your present Prospect and Constituency File and take out the names and addresses of all Methodists who live elsewhere. Check your church-school rolls or take a survey of the church school to discover the pupils and their families who have Methodist membership in other communities. An attendance registration on cards at church services will provide you many prospects with membership elsewhere.

3. Mail each one of your transfer prospects the little folder, "Be a Member Where You Are." These can be secured from TIDINGS, 1908 Grand Avenue, Nashville 4, Tenn., at 2¢ each. They will help prepare the out-of-town members and may also get some memberships without your solicitation. Mail them out by the middle of October.

4. Select competent laymen to visit for transfers. Select the most capable members you have who represent good churchmen and good church women. Urge them to participate through the four nights of visitation week.

5. Have four nights of Visitation Evangelism, October 24-27.
Give training to these laymen using the Turn-Over Charts, "THEY WENT FORTH—TWO BY TWO." Give enough training to these laymen so that they will know how to handle both the normal and difficult situations in church transfers. Remind them of the policy of The Methodist Church that members should be located in churches where they can attend regularly.

Call on non-resident Methodists. Urge them to become active by transferring to your church.

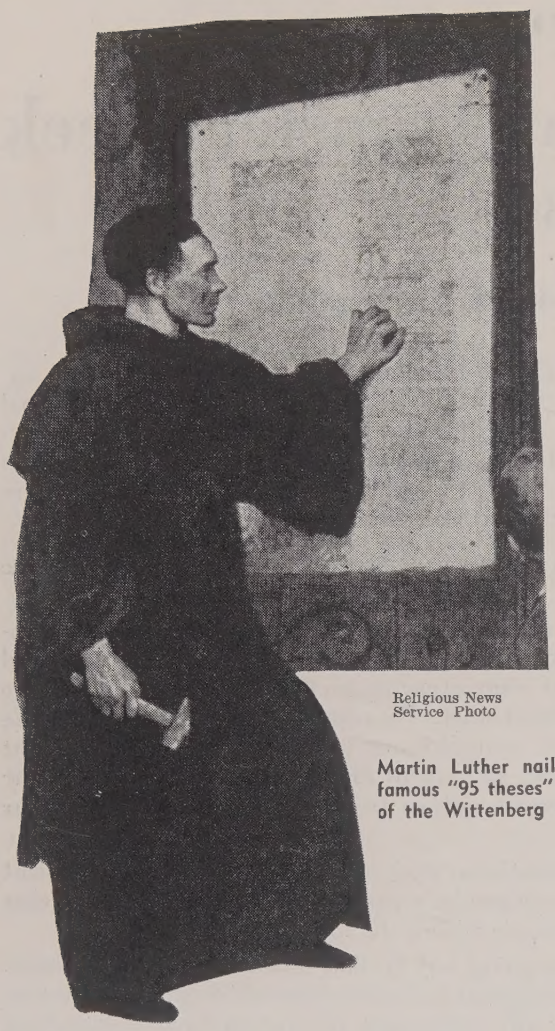
There will be many first decision prospects in Methodist homes. Many children, youth and adults should make first commitments to Christ in homes that are already Methodist. Hundreds of people should make their first commitments to Christ during this great week. If you run out of Methodist prospects, give your visiting laymen other prospects to complete the four nights.

In this national week of trying to secure non-resident transfers we are in accord with the injunction of Jesus to keep people within the fold.

We are going out to find lost coins and lost sheep. The coins slipped through someone's fingers and became lost. The silly sheep, not paying particular attention, wandered away. There are many people today who slip through the fingers of our churches because we have failed to hold on to them. There are many people who are like silly sheep. They simply drift into a careless way of living. Secularism and materialism lay hold upon them. It is important that they be saved. Of course there are some who deliberately turn away, as the prodigal son who chose to leave his father's house. We shall will all of these we can, and visit all kinds and all classes of people to win them for Christ and His Church—and our own local church wherever we are.

There is a foolish statement, often heard, saying that "transfers do not count." It is said they are not important. Nothing could be further from the truth. Without people transferring their membership Methodism would be dead. Eighty per cent of the adults of the average church have transferred their membership. It is as important to keep a person saved as to save a soul from destruction in the beginning.

During National Non-Resident Transfer Week, we can win back from the lost sheep of Methodism many thousands of our people. Let all of us in every church observe this great week and strengthen not only our churches but help people recommit their lives to Christ. It will also strengthen the moral fiber of our nation and make a better world.



Religious News Service Photo

Martin Luther nails the now-famous "95 theses" to the door of the Wittenberg church.

WHY I AM A PROTESTANT

By John L. Ferguson, Pastor

Belmont Methodist Church, Nashville, Tennessee

A Message for Reformation Sunday, October 30

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—I Peter 3:15

DURING the latter part of the fifteenth century there was an old German schoolteacher named John Trebonius. It was his custom each morning as he would appear before his class of boys in the schoolroom, to bow and tip his cap, replace it and then begin the lesson. One day someone asked him, "Why do you go to all the trouble to show such deference to a group of little boys?" This wise old schoolmaster said, "Who knows but that among them are future princes of the empire, wise legislators, sage ambassadors, or even a bishop of the Church? And, may it never be said in later years that John Trebonius was ever lacking in respect to his superiors." Out of that class of little German schoolboys there came a monk by the name of Martin Luther.

Tomorrow is the 403rd anniversary of the death of Martin Luther, who is best remembered as the man who rediscovered evangelical Christianity, the faith of the first Christians. Tomorrow is Reformation Day. By a strange coincidence it is also the 432nd anniversary of Martin Luther's nailing to the chapel doors of the church in Wittenburg the famous 95 theses which resulted in the Protestant Reformation. These theses were reasons why he believed that the sale of indulgences and penances was unscriptural and a direct denial of the spirit, teachings and practice of Jesus Christ. The sale of indulgences is this: permission on the part of the Church to do evil. That's not an unfair statement. For a sum of money paid the priest or the Church, one could obtain remission of sins even before the sin was committed. For an additional sum of money to the priest and going to the Church one might obtain an earlier release of some loved one who is now in purgatory. It was such a denial of all the teachings of Jesus that Martin Luther questioned. He had no more idea of splitting his old Church from top to bottom than anyone else had. But it did split the Roman Church. Far more important than that, he discovered, almost to his consternation at times, that there were tens of thousands of Christians in Europe who felt just as he did. These people began to flock to his side and before he knew it the Protestant Reformation was under way.

If there were ever words that are applicable, these words are to every Protestant who knows his history: "At a great price obtained we this freedom. Literally, at the price of tens of thousands of people who shed blood and gave their lives. These Protestants under Martin Luther sang the great hymn that we sing so poorly—the Battle Hymn of the Reformation, the hymn Martin Luther composed:

"A mighty fortress is our God,
A bulwark never failing; . . .
This body they may kill:
God's truth abideth still,
His kingdom is forever!"

"Why am I a Protestant?" The first answer is, I suppose, if we are honest with ourselves, "I am a Protestant because my parents were Protestants. I was nurtured by a Protestant Church. I have never known anything but the Protestant interpretation of the Christian faith."

As we begin to look at the reasons why I am Protestant or why you are a Protestant, the first thing necessary is to define the word "Protestant." It was given in derision as a nickname by those who opposed Protestantism. It has

become a very honorable name that we all should take pride in wearing. The names Christian and Methodist were also nicknames at first. If you will look in the dictionary you will find that the word Protestant comes from two Latin words, *testis,* to witness, proclaim, assert; *pro,* in behalf of. A Protestant is one who witnesses in behalf of certain great beliefs. So the first definition given in all dictionaries is a positive one.

Now the second meaning of the word "Protestant" is negative—one who protests, remonstrates against something. And thank God, that also applies to us.

Why am I a Protestant? I am a Protestant, first, because I believe in the priesthood of all believers. Translated it means, I believe in God the Father of all men. When I pray "Our Father," I mean the Father of all of us, not the Protestants merely, not America solely, not the white race primarily.

You say what has that got to do with being a Protestant? It has everything to do with it. If God is the Father of us all, and all men are of equal dignity and worth in God's sight, then every one of us has a right to go directly to God without the benefit of any intermediary, be he a priest, a preacher, or a pope or even a Church. I confess my sins to my Father, not to an intermediary. That's a profound difference! Would that we could grasp it!

Before the Protestant Reformation people believed in the divine right of kings. But under Martin Luther they stopped talking about the divine right of kings and began preaching the divine right of the common man.

The message of the early Protestants to the people of their day was simply this: "Since there is no divine right of kings, don't grovel in the dust before any man; stand erect on your feet and bow only to God your Father." Out of that has come these priceless possessions of what we call Christian democracy. Freedom of worship, freedom of speech, freedom of assemblage, and freedom of the press go right back to the Protestant Reformation. Christian democracy is a child of the Protestant Reformation.

Why am I a Protestant? The second reason is this: I believe that the ultimate source of authority for my conduct in my life is an infallible book, the Bible, rather than a so-called infallible man, even though he be the pope at Rome. I believe with all my heart, as is stated in this Bible, that godly men in ancient days wrote down as they were moved by the Holy Spirit these great words from God. That's a profound difference in our interpretation from the Roman or Greek Catholic. The Bible reveals to me God's word for my life.

Recall at what a great price this Bible was purchased. Before the Protestant Reformation it was a crime against the laws of the state and Church for the Bible to be in a home. Now it's almost a crime for the Bible not to be in every home. Before the Protestant Reformation the Bible was chained to the pulpit of the church for fear that someone, hungry for the Word of God, might steal it, even though it was written in a language foreign to him. That's why in every Protestant Church that remembers its history you will always find the Bible left open as a symbol—the Open Book, free to all to come and hear God's word.

In the third place, I am a Protestant because I believe that salvation comes through faith rather than by good works. The slogan of the Protestant Reformation was this: "The just shall live by faith; salvation cannot be earned, even though you give your body to be burned—you don't earn it, you could never buy it." All your good works, all your money do not purchase merit in heaven. God gives it to those who will accept it in faith.

Finally, I am a Protestant because I believe in the universal fellowship of all believers in Jesus Christ. Each Sunday in most churches of Protestantism around the world, we reverently repeat together that ancient creed, called the Apostles' Creed. We come to that part toward the end of that creed, "I believe in the holy catholic Church" and with what pride do I say that. I had a Protestant once, however, to tell me—and he had been to college, believe it or not—"I don't like that part of our creed about believing in the holy catholic Church because I don't believe in it so much."

The dictionary gives the definition of catholic—spelled with a small "c"—"universal, world-wide, all-inclusive, all-embracing." Let's not surrender a perfectly good word because we don't know its definition. I am a Protestant

Religious News Service Photo

(Above) Luther stands before the Diet of Worms, including the emperor, himself a Roman Catholic, and refuses to recant his teachings—teachings which paved the way for the Protestant Reformation.

Religious News Service Photo

because I believe in tolerance. I am positive no Protestant can ever, without a denial of everything that his Protestant faith stands for, be unkind to other races of the Holy Church of Jesus Christ. I am also glad to belong to a Protestant Church whose founder said, "If your heart is as my heart, give me your hand." We acknowledge spiritual kinship with the great saints of the old Roman Catholic

Church, past and present, such as St. Francis of Assisi. But I do not want them to exclude from their fellowship John Knox, John Wesley and Martin Luther.

Since we are all members of the holy catholic Church, the baptism of any other Church is as valid as is the baptism of my Church. The vows that anyone makes when he joins any one of these other Churches are just as good as those made at the altar of The Methodist Church.

I am a Protestant because I believe in the holy catholic Church. Pierre van Passen in his book *The Days of Our Years,* tells of a Protestant, who, during the early days of the Protestant Reformation, was burned at the stake in his home town. That night when the crowds had gone home, his wife brought her little son to the place where they had burned her husband that day because he died for his right to worship God as his conscience was dictating; and as she knelt there beside the charred body of her husband, she gathered a few ashes from his breast, placed them in a little bag and hung them around her little son's neck. Then tucking this little bag that contained the ashes of his father inside his shirt, she said, "Son, whenever you see injustice, intolerance, ignorance prevailing, these ashes will burn your heart unless you speak out."

I would love to think that I'm a Protestant because these ashes of my Protestant forefathers would burn my heart if I ever fail to have the courage to speak out in protest against unjust discrimination, exploitation, intolerance and bigotry.

Always be ready to give a reason to anyone that asketh you of the hope that lies within you, giving, as Peter said, this reason With all humility and love.

The Just Shall Live by Faith

by Grace Noll Crowell

Here is a vital truth that shook the world:
"The just shall live by faith . . ." and one can see
Luther, the earnest seeker, as he hurled
The words for all to hear, and righteously
Proclaimed his staunch belief though it might bring
Martyrdom and death; though there might break
A storm about his head—a threatening thing
Against one standing firm for conscience' sake.

"The exercise of living faith!" his cry.
"Fling the door wide open, preach the Word."
Unfailingly he strove as the years went by
To spread the truth and make his message heard.
"The just shall live by faith," O man of God.
Millions have followed where your feet have trod.

Used by permission

Two New Leaflets for Protestant Laymen

I, Too, Am A Catholic

by Bishop G. Bromley Oxnam

This champion of Protestantism and leader of the "Our Faith" Mission in the Advance for Christ and His Church declares that we belong to a universal Church and proclaims truth that every evangelical Christian will want to know.

Among other things, Bishop Oxnam says: "I am a Catholic, because I am a Protestant."

$2.00 per 100

Place this in your homes on
Reformation Sunday

I Believe in the Church

by Prof. N. Bond Fleming

Millsaps College

Those who have previewed this leaflet are enthusiastic about its worth.

Among other things, it tells what the Apostles' Creed means by "I believe in the holy catholic Church."

Here is a leaflet of appreciation of the Church. It is such a leaflet to inspire loyalty and make better church members.

$1.50 per 100

Excellent for a general mailing
in a "See You in Church Sunday" crusade

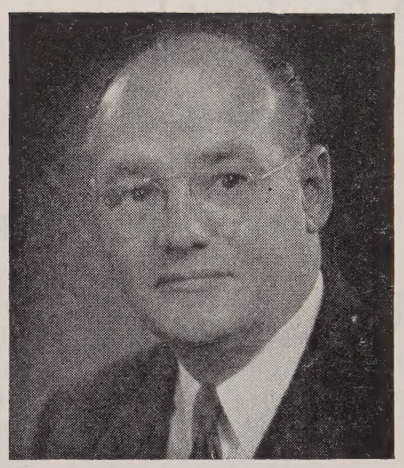
1908 Grand Ave. **TIDINGS** **Nashville 4, Tenn.**

Introducing

Clarence L. Daugherty, Jr.

and the

DEPARTMENT OF PULPIT EVANGELISM



The General Board of Evangelism is pleased to announce the establishment of a Department of Pulpit Evangelism as a part of its regular ministry and service to the Church, and the selection of the Rev. Clarence L. Daugherty, Jr., of Pittsburgh, as associate secretary of the General Board of Evangelism and head of the newly-organized department.

Pastor of the Smithfield Street Methodist Church in downtown Pittsburgh since 1940, Dr. Daugherty is a native of Pittsburgh and has spent all his life there, excepting the time he was in graduate school. Before becoming pastor of the Smithfield Street Church, he was pastor of the Bellevue Methodist Protestant Church in Pittsburgh for six years, 1934-40.

After receiving the B.A. degree from the University of Pittsburgh in 1930, he attended the Graduate School of Arts and Sciences at Harvard University for two years, and then the Harvard Divinity School for three years where he received the degree of Bachelor of Systematic Theology in 1935. He has also done graduate work at the University of Pittsburgh and at Garrett Biblical Institute. Adrian College (Michigan) honored him with the Doctor of Divinity degree in 1941.

Married to a college classmate, his home is blessed with four children: Mary Elice, Gertrude Helen, Margaret Louise, and Clarence Lloyd III. They will move to Nashville in early October, when Dr. Daugherty assumes his new duties.

Dr. Daugherty is the fifth in an unbroken line of Methodist ministers on his father's side. Under his ministry the Smithfield Street Church, which was founded in 1788 and is located on "Old Brimstone Corner" which is now The Methodist Center in Pittsburgh, there has been a great resurgence of church life and activity. The membership of this old downtown church has increased from 183 to nearly 500, and the constituency to nearly 1,000; the average Sunday attendance has increased from about 50 to approximately 400; while the church budget and giving has increased 500 per cent and World Service giving 300 per cent.

In coming to the General Board of Evangelism to assume leadership of the Department of Pulpit Evangelism, one of the best testimonies that comes ahead of Dr. Daugherty is: "Best of all, he does it." His services have been evangelistic, and both morning and evening he has preached for verdicts, and has received them.

The General Board of Evangelism was able to establish this Department of Pulpit Evangelism through a gift of the Layman Trust for Evangelism and gifts through the Conference Secretaries of Evangelism and evangelistic friends and churches. It is planned that early in the new calendar year the E. V. Moorman School of Evangelistic Preaching be held for the training of representative and choice young ministers from all over the nation in pulpit evangelism. Dr. Daugherty will have large leadership in this Preaching Mission, in cooperation with Dr. Harry Denman, Executive Secretary of the General Board of Evangelism. More detailed plans of this Mission will be announced in an early issue of SHEPHERDS.

Methodist Evangelistic Advance for Metropolitan Philadelphia

Philadelphia, Pennsylvania, one of the greatest metropolitan areas in the nation, located as it is close to many large cities and communities of both Pennsylvania and New Jersey, will witness probably the greatest concerted effort of evangelism ever made in a similar territory by any denomination.

The time will be November 26-December 4, although the efforts of these 300 cooperating Methodist churches will continue long afterwards. The General Board of Evangelism is sponsoring this Evangelistic Advance: Bishop Fred P. Corson is General Chairman, and Harry L. Williams is directing it on behalf of the General Board which is lending all of its administrative staff to the effort.

The Philadelphia, New Jersey, and Delaware Conferences and the Wilmington District of the Peninsula Conference are cooperating officially.

Participating will be the Conference Secretaries of Evangelism throughout the nation, full-time Directors of Evangelism, many District Secretaries of Evangelism, and other evangelistic leaders. Conference Boards of Evangelism, district superintendents, and local churches are requested to make it possible for District Secretaries of Evangelism to attend—by paying their traveling expenses. Entertainment will be provided for them free in Philadelphia. Registration must be made soon with Dr. J. H. Edge, 1908 Grand Avenue, Nashville 4, Tennessee.

A great mass meeting will be held in the Philadelphia Convention Hall. Homer Rodeheaver will lead the singing. Bishop Gerald Kennedy, Bishop Angie Smith, and Dr. William R. Cannon, Jr., of Emory University, will be among the feature speakers.

Approximately 300 churches will have evangelistic services, with visiting ministers preaching on the great Advance themes of "Our Faith," and other visiting ministers and laymen from the cooperating churches going out two by two in visitation evangelism.

The general slogan will be "United Praying — United Believing — United Witnessing."

Great may be the results.

Won't you pray to that effect?

A Prominent Layman

Speaks Out on Evangelism

by John R. Van Sickle
Rockford (Illinois) District Lay Leader

WHEN the Jews sent priests and Levites from Jerusalem to question John the Baptist, "Who art thou?" he answered them, "I am the voice of one crying in the wilderness, 'Make straight the way of the Lord.' " I find myself echoing those words.

Countless laymen are like I am, needing to understand three things: the meaning of evangelism; the urgency of practicing evangelism if we expect the world to survive; and the techniques of evangelism.

"Make straight the way of the Lord" is a clarion call to Christian laymen today. If we fail to evangelize the world for Christ, the way will be clear for some "ism."

It is obvious that not all laymen will agree precisely on the meaning of evangelism. The *Encyclopaedia Britannica* says: "Evangelism stands for a certain interpretation of Christianity, emphasizing the objective atonement of Christ, the necessity of a new birth or conversion, and salvation through faith."

That "certain interpretation" allows for considerable latitude. There are Christians who follow the "letter" of the definition and others, just as devout, who see symbolism in the evangelistic terms.

The important thing to note is that all should agree that regardless of the premise from which they start, that the ultimate objective is to bring men to walk in the pathways outlined by Christ.

"Go ye into all the world, and preach the gospel to every creature." The good news of Christ's love must be told to all. When men have the love of Christ in their hearts, we will have peace upon earth.

The techniques of evangelism especially concern laymen. How can laymen best serve the call to this work?

"Jesus, walking by the sea of Galilee saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men."

"Follow me" are the challenging words in that biblical story. To be successful soul winners a layman must first be sure that he, himself, is following Christ. "Follow me" is not as easy as it sounds.

I remember a story of a woman who owned considerable property. She attended church very regularly. One Sunday, the minister preached about people who made excessive amounts of money by charging exorbitant rents. He labelled the practice "unchristian." The woman, so the story goes, was greatly upset. She told the minister to stick to the Bible, not to talk about business matters!

Of course, we cannot wait until we have achieved perfection, before striving to win others. But, certainly, we should not attempt to win others until we have made sure of our own direction.

Then, what about specific techniques? As an active layman for many years, I have participated in various types of evangelism.

I remember the revival meetings held when I was a boy. Sentimental of nature, I believe the songs of salvation appealed to me most. I still have a soft spot in my heart for that section of the hymnal.

The gesturing, the pantomiming, the shouting of the evangelists didn't wear as well. Methodism was nurtured in revival meetings and there are some who feel that we have strayed in letting them take a back seat.

Revivals that appeal only to the emotions will not build stability. We do need a revival of our thinking. We do need to be stimulated into action.

I am not certain that revival meetings should be shunned. Rather, if they could be made challenges to living better Christian lives, revival meetings could well sweep the world toward a Christian era.

My life was deeply stirred one week-day evening at a small group meeting around the fireside in a Wesley Foundation. Unable to explain just what conversion means, I feel that I must have experienced it that night.

It seems to me that laymen can use the technique of small group meetings to great advantage in practicing evangelism today. Many churches are using such a plan.

The membership is divided into small geographical areas. In each area a small group meeting is held occasionally to discuss religious matters. Much good can be done in these small groups. Work can be accomplished that would be impossible in larger meetings.

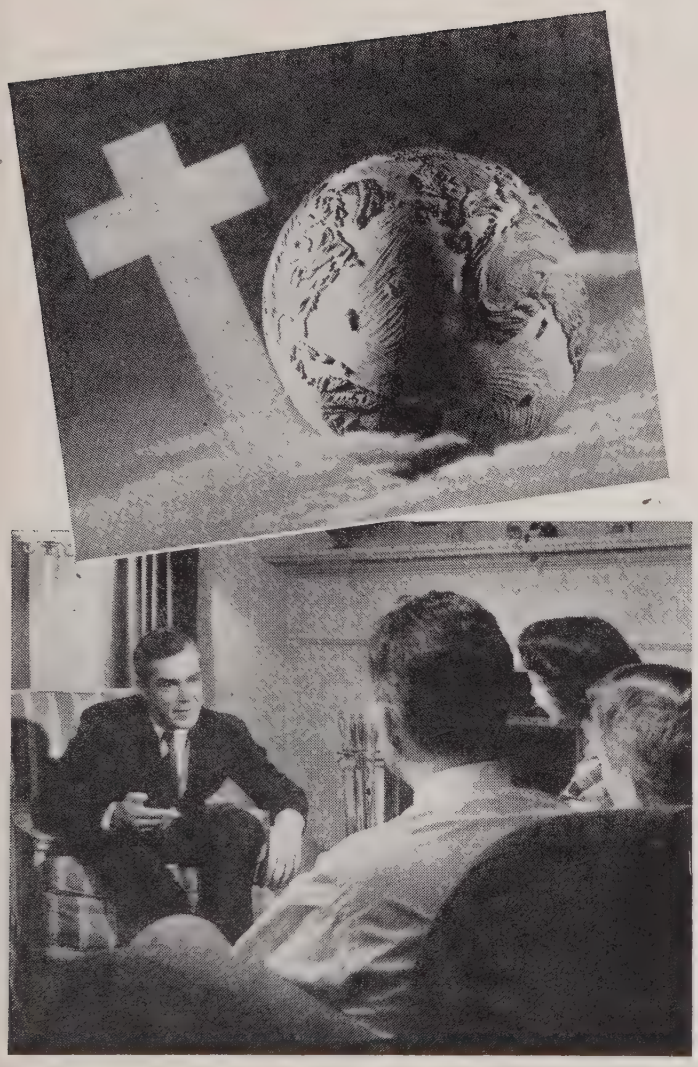
Try it sometime. Invite a handful of people to your home with the understanding that nothing is to be discussed but religion and its influence on our daily lives.

I have participated in organized visitation evangelism. With a teammate I took part in a visitation campaign.

We won several men to Christ's way of life. With some of them, it has made a difference. With others, I am not so sure. I do know that the impetus the visitation gave to our own lives was of incalculable value.

Consecrated laymen will not wait for visitation campaigns. They will devote certain nights weekly or monthly to making calls on people in the constituency of their particular church. Laymen can bring in the sheaves, if they will give time to the task.

Finally, in every way that we serve our churches, we are to some extent serving as lay evangelists. Every day we strive to live Christian lives, we are silently winning men and women to Christ's side.



The TURN OVER CHARTS

for pastors to train laymen in Visitation Evangelism

entitled

"They Went Forth—Two by Two"

118 large 2-color pages

covering four training sessions

and the

SOUND FILMSTRIP

to motivate churches in Personal and Visitation Evangelism

entitled

"Bringing Christ to the Home"

15-minute presentation on 35 mm. filmstrip

and regular 12-inch home phonograph recordings, 78 r.p.m.

Are Proving Popular and Successful

Order them for your church today

These two pictures are from TIDINGS' filmstrip, "Bringing Christ to the Home." The lower picture shows the pastor making a "spiritual guidance" visit on the family whose commitment has already been won by a team of laymen on a previous occasion. This "follow up" visit by the pastor is very important in developing the spiritual life of the newly-won and integrating them in the life and work of the church.

The check for $3,000 represents an advance for 225 Turn Over Charts and 100 Sound Filmstrips, purchased by Dr. O. T. Deever, for use in the Evangelical United Brethren Church. A statement from him is shown at right.

COMMISSION ON EVANGELISM
The Evangelical United Brethren Church
1900 U. B. Building

No. 571

DAYTON, OHIO June 28, 1949

PAY GEN. CHURCH TREASURER $3000 and 00 cts $ 3,000.00

TO THE ORDER OF Board of Evangelism

THE MERCHANTS NATIONAL BANK AND TRUST COMPANY
56-27 DAYTON, OHIO 56-27

TREASURER

"We are very much pleased with both the Charts and the Filmstrip. The Charts are especially well done and have a Christ-centered emphasis. I was very much impressed with them.

"Two teams representing both our Board of Christian Education and our Commission on Evangelism are now in the field. The first two of the series of Planning and Consultation Conferences began yesterday. Even before they began, we were getting favorable reactions, especially about the Turn Over Charts. One of our problems is to keep from selling them too soon. We want to use them in our Planning Conferences, and we do not want people to know too much about them ahead of time, so as to steal our thunder."

People Who Read "Looys"

Dr. Krikorian Writes About the Armenians

THE establishment of an edition of *The Upper Room* in Armenian under the title "Looys" (which means "light") has led to many questions about the Armenian people. The following is quoted from a letter of P. C. Krikorian, M.D., of Beurouth, Liban, who translates *The Upper Room* and has charge of the printing and distribution of "Looys":

"Armenian history claims that the disciples of Christ came and preached in Armenia and lighted the torch of Christianity in that nation. Armenia was the first nation to accept Christianity as its national religion. The Bible was translated into Armenian in A.D. 435. In fact, the Armenian alphabet was created primarily to make this translation possible.

"Being geographically placed between two strong empires, Armenia has had a very disturbed history. But even with the Moslem invasions it had the courage to retain its religion, unlike some much larger peoples with well-established Christian civilization who were swept away completely by the religion of the sword. From that time until 30 years ago, due to repeated periods of persecution there have been many mass migrations of the Armenian people to surrounding countries: Eastern and Central Europe, Russia, Persia, India, and even China.

"Under the strong rule of the Turks, persecution was renewed and reached its climax when, during World War I, about one million Armenians were massacred.

"Through the centuries that first light of Christianity was greatly dimmed, so that over a century ago, when Protestant missionaries from the West arrived, there was great difference between the Christianity that they preached and the Christianity that the Armenian Church understood. The clergy of the mother church was resistant to the newer preaching and excommunicated those who accepted it. Thus came the separation of the Armenian Protestant group. The Armenian Protestants were the most progressive group spiritually, culturally and educationally in the Turkish Empire. Many churches, primary and high schools, colleges, theological seminaries, hospitals and orphanages belonged to Armenian Protestantism.

"At the end of World War I the remaining Armenians left for British- and French-occupied countries of the Middle East as well as for North and South America. Everywhere they went they re-started their church life and reorganized their schools.

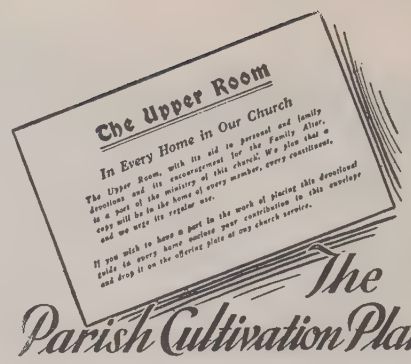
"Syria and Lebanon are the places where, outside of the Armenia in U.S.S.R., there are the greatest number of Armenians. Well over 100,000 Armenians still live in Syria and Lebanon. Dumped here 30 years ago on the shores with literally nothing but the shirts on their backs, these people started from nothing. Living in the uninhabited and most malarial parts of the country and in huts built of rusty gasoline cans, they started gathering around churches and schools which the missionaries, who witnessed most of the massacre scenes in Turkey, helped them to open. As the years went by, they have established themselves as citizens of this land.

"Now they have some 20 organized churches, each with its primary school. They have five high schools, one teacher's training school and they share in a college and a theological seminary. There are 25 Christian Endeavor Societies with two local unions. A monthly magazine, 'Chanasser' visits every corner of the globe where there are Armenian Protestants.

"Now, 'Looys' brings world fellowship with the readers of *The Upper Room*."

Tagalog and Ilocano

Beginning with the January-February number the world-wide circle of those who read *The Upper Room* will be increased by new editions to be published in Tagalog and Ilocano, the two principle dialects of the Philippine Islands.



The Parish Cultivation Plan

BEGIN IT NOW!

HERE'S a way for you to minister in every home . . . every day . . . through The Upper Room—in homes of your faithful members, homes of people whom you seldom see in church, homes of prospective members, or families touched by any of your church organizations.

Under The Parish Cultivation Plan, your church or one of its organizations sends a copy of The Upper Room each quarter into every home. With it you include a pastoral letter urging daily devotions and a coin envelope which we furnish free and which reads: "If you wish to have a part in the work of placing this devotional guide in every home, enclose your contribution in this envelope and drop it on the offering plate at any church service."

Ministers and churches everywhere are enthusiastic about the results of this Parish Cultivation Plan. Try it! Mail this order form today:

Christmas Gifts
OF SPIRITUAL VALUE

A Pocket Prayer Book

Beautiful vest-pocket sized book, compiled by Ralph Spaulding Cushman. Prayers, Bible verses and poetry. White leatherette binding, gold stamping. An ideal gift, 75c
Same book in regular black binding 35c

The Pocket Book of Faith

Companion book to above in blue leatherette containing scripture, prayers and poetry emphasizing faith, also by Bishop Cushman. 35 cents a copy, 3 copies $1

Order either or both books at once for PROMPT DELIVERY

THE UPPER ROOM
1908 GRAND AVENUE • NASHVILLE 4, TENNESSEE
Complete Catalog On Request

The Family That Prays Together Stays Together

From a letter by the pastor of the Congregational Church of Shabbona, Illinois, to the families of his church.

60 × 24 = 1440. 1,440 minutes in a day! Does it seem terrible to ask you to spend 15 minutes a day for Bible Reading; for Prayer and Devotion? For the things that minister to your soul—after all, man does have a soul!

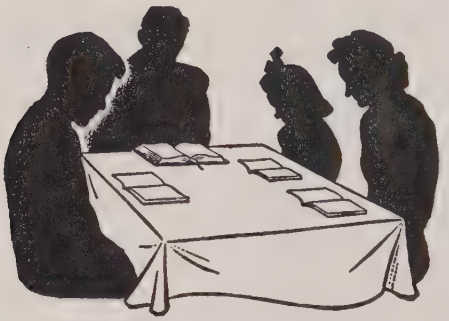
We are enclosing a copy of *The Upper Room*. Those who were in church Sunday received theirs. This is a gift from the church; we are trying the experiment of reading together during the next two months, one of these short readings every day. Out of the 1,440 minutes, after taking out 15 for God, you still have 1,425 for yourself. That's a ratio of 1 to 95. For every minute you give to God, you have 95 for yourself. Fair—or isn't it?

Besides, the reading of *The Upper Room* selection takes less than 5 minutes a day, instead of 15. Do the reading when it suits your family best: in the morning in your room, at a leisure moment of the day, or at table when the family is together.

We like the idea of selecting in each day's reading a key thought. In the reading for July 3, for instance, I thought of the lines, "All kinds of inhumanity and evils are found in that nation whose people think they are the measure of all things." (Isn't that a perfect picture of what happened in Germany under Hitler?) Think these things over. If you can do the reading at the table with the family (we do at ours), add a few words of prayer of your own, ask God to protect and guide your loved ones, then close with the Lord's Prayer. WILL YOU GIVE IT A TRY? Please do.

This book is a gift from the church. No strings attached, but there is a little suggestion envelope enclosed. It costs ten cents for the book and mailing. Do as you like.

Erick Bergman
Your Pastor



FAITH IS A FAMILY AFFAIR

It is said that life insurance has a tremendous stake in the family. When the family goes, life insurance goes. The whole philosophy of our democracy is based on the family as the basic unit. And faith is a family affair. More than all others, Christians have a stake in the family.

To keep alive the family faith calls for a positive plan. Regular church attendance, daily prayers, Bible reading and meditation are the foundations of faith in countless homes. With the aid of The Upper Room families have the strength and inspiration that comes from daily devotions at the family altar. Join this world wide company of those who use The Upper Room each day. Your loved ones and friends can join you—send them copies of the current issue or subscribe in their names.

Single copies 10 cents. 10 or more to one address 5 cents each. Individual subscriptions — two years to one address $1.00. Two or more subscriptions for one year 50 cents each.

THE UPPER ROOM

1908 Grand Avenue Nashville 4, Tenn.

NOW Religious Art Covers in full **COLOR**

THE WORLD'S MOST WIDELY USED The Upper Room DEVOTIONAL GUIDE

Editions: English-English Pocket-Braille-Spanish - Portuguese - Chinese - Armenian

Venezuela Oil Camp

The Creole Petroleum Corporation maintains in Venezuela a school for the children of its employees. I am employed as a primary teacher in the La Salina School located on the east side of Lake Maracaibo.

Those employees are also interested in Christian education and have organized a Sunday school which meets each Sunday morning in the school building. During the past year I have acted as teacher for the adult class of the Sunday school, and I realize that there is a great need for emphasizing the importance of the family altar in each home. As our family here in Iowa has used *The Upper Room* for many years and finds it very helpful, I hope to introduce it to some of those homes in the oil camp.

When I return to Venezuela in September I hope to find the copies of *The Upper Room* I have ordered.

T. Eleanor Findlay
Otho, Iowa

MORE HELPS for Visitation Evangelism

During Non-Resident Transfer Week---October 23-30

Essentials for Best Results

by H. H. Thompson
Secretary of Evangelism, Presbyterian Church U.S.

Businessmen are constantly on the alert for suggestions that will enlarge the scope and improve the character of their business. The Church of Jesus Christ should be no less alert for enlarging and improving its service, especially its service of witnessing for Him. Here are some of the indispensables for the most fruitful results in Visitation Evangelism:

Compile a Worthy Prospect List

This list should be from one fourth to one half the size of the church roll. Entire congregations and particularly smaller groups in the church should be enlisted in this service.

The leaflet, "Preparation and Organization," offers valuable suggestions for discovering prospects. A well-conducted survey will unearth many for this roll. Have goodwill visits made upon those not church related.

Select Best Visitors Available

Select those to visit—*do not* call for volunteers.

Select most capable and interested; 70 per cent men; 6 or 7 teams for each 100 prospects.

Select them well in advance of the program, so workers may reserve this date.

Have visitors sign the Visitation Agreement Card.

Clear Visitation Period

Cancel all other meetings that distract or engage those who should be visiting.

Pastor's full time to be reserved for his leadership of the program.

Period for this program to be set long in advance.

Follow Program in Detail, Monday Through Thursday

Sunday Afternoon—meeting for instruction and encouragement of all workers.

Monday Through Thursday—evening meetings for supper and instruction, followed by visitation.

1. *Supper meetings—Monday Through Thursday*

Assures prompt and regular attendance of workers, good fellowship, and opportune time for instruction.

Meals to be served promptly, dessert (if served) already on table, dishes to remain on table till meeting is closed.

Pastor eats beforehand to be ready for making adjustments of workers and assignments during meal.

2. *Pastor arranges teams and makes assignments of prospect cards*

(To be done by pastor or small committee working with pastor.)

Teams to be arranged, assignments of prospect cards made before supper hour.

Visitors sit by teams, glance over cards of prospects during meal.

Supper (about 25 minutes), instructions (about 25 minutes), and all arrangements made so the visitors may be on their way within the hour.

3. *Teams report back to church the same night*

Pastor to visit with a layman but return earlier to greet workers on return.

Brief reports from visitors on high spots of visiting experience.

Visitors to remain, if possible, for inspiration of reports and comments by pastor or guest leader.

Use report form for tabulating results on blackboard.

All assignment cards, with brief notations, to be handed in each evening.

Make Entire Endeavor a Spiritual Experience

Through sermons, prayer, and rededication of life, make the whole procedure a mission of witnessing to the love and power of God in Jesus Christ.

How a Pastor Can Project a Visitation Evangelism Program

by Dawson C. Bryan

1. Prepare Adequately—Three factors:
   —Prepare far enough in advance
   —Find sufficient prospects
   —Secure enough visitors
2. Prepare Spiritually
   —Pastor's prayer, Bible reading
   —The congregation to participate in prayer, private and public
   —A consecration service of visitors at the church
3. A Week of Visitation Evangelism
   —Supper training conferences, four nights, Monday through Thursday
   —Begin not later than 6:00 or 6:15 P.M.
   —The pastor trains the laymen, using the Turn Over Charts, "THEY WENT FORTH—TWO BY TWO"
   —Laymen visit, two by two, each night, 7:00 to 9:30 P.M.
4. Conserve the results
   —1. A pastoral visit
   —2. Sponsors for new members
   —3. Adequate participation of new members in the life of the church
5. Follow the outline schedule suggested in "A Workable Plan of Evangelism," Dawson C. Bryan—page 159.

The Results Anticipated

Any church following this plan will win the unconverted and the neglectful non-resident church members. Often phenomenal results are attained with large numbers of people uniting with the church. No church following this plan can fail to win converts.

New Materials for

VISITATION EVANGELISM

More NEW materials for visitation evangelism are available now than ever before. In addition to the Turn Over Charts and Sound Slidefilm mentioned elsewhere, we announce:

FOR THE VISITORS

Review Sets

of four pieces each (three folders and one card)
prepared by Dawson C. Bryan

1. Laymen Visit for Christ and His Church
2. Nine Steps to Effective Visiting
3. Handling Unusual Situations
4. Don't Stop Visiting

These are guidance folders for visitation evangelism—one to be given to each visitor each night. These are attractive materials which will help your visitors do a better job.

Sold only in sets — **10¢ per set**

Order a supply now

FOR THE DECISION

Commitment Card Folder

1. Gives an invitation from Christ and the church
2. Contains the Record of Commitment card, and
3. Concludes with five things a Christian will do.

Use this folder and the regular card together.

The prospect signs both, keeps this folder—and the visitor brings the card back to the pastor.

Commitment card folder $1.00 per 100
Regular cards 50¢ per 100

FOR THE NEW MEMBER

An attractive **Guidance Folder**

for the lay evangelistic workers to leave with the new member entitled

"What Shall I Do Now?"

by C. Stanley Lowell
Pastor, Washington, D. C.

Give copies of this to your evangelistic visitors to leave with the persons they win for Christ and His Church. It challenges them to start the Christian life aright by praying, attending church, and giving of time and money to the Kingdom.

$2.00 per 100

Use these materials to put *new life* into your visitation program during National Non-Resident Transfer Week. For your convenience a TIDINGS Order Blank Folder is enclosed with this magazine.

Earle H. Macleod

Tom W. Spradling, a St. Louis businessman, and his fine wife, became so engrossed in visitation and found so much joy in winning persons for Christ and His Church during the Year of Evangelism, that they visited every Monday night. They visited as a team, both on their own and in cooperation with their pastor, and won more than 100 persons that year.

And the good thing is that they still visit for Christ and His Church, and now he is in demand as a lay speaker and lay evangelist. He knows the Saviour, and has a message.

JUST A SAMPLE

I want to express my sincere appreciation for the September issue of SHEPHERDS. I think you are producing a very splendid and helpful magazine. I'm hoping that many of our men will find the joy and blessing they should out of its use.

We appreciate the fine work you are doing, the splendid publications that are issuing from your office, and the help that you are to all of us who are working in the interests of the Kingdom.

—*Charles E. Zunkel,* Secretary, General Brotherhood Board, Church of the Brethren.

Pastors were asked in the July-August issue of "Shepherds" to write on the subject

My Most Interesting Visit as a Shepherd

SIDEWALK ALTAR FOR DRINKING MAN

by S. C. Dunn, evangelist, San Antonio, Texas

JUST about a month ago now, I was visiting in one of the homes of our city, as the sun was going down. I told the family good-bye and walked out on the sidewalk to my car, when a man some 35 years of age walked quickly toward me, reaching out his hand, and asked: "Are you a preacher?"

I answered, "I am." Then he fell on my shoulder weeping and exclaiming, "O preacher, pray for me; I'm a lost sinner!" Well, of course, we prayed, then and there. It was a sidewalk altar, a sidewalk mourner's bench. Yes, we prayed aloud together, as he wept and mourned. The family where I was visiting hurried out and joined us, in sympathy and prayer. Soon my newly-made, and newly-found friend and brother was saved. He then insisted that I go home with him, only a few doors away; so I went home with him. We prayed and praised God in his home for some time.

As I was getting ready to leave him, he said, "Preacher, I want to beg your pardon for standing and listening to your prayer in my neighbor's home. But you were standing where I could see and hear you so plainly; and as you prayed a strange feeling and a sense of guilt came over me. As soon as you concluded your prayer, I ran home, put down that sack of liquor and beer (pointing to the large sack well-wrapped, and lying in the corner of the room), and ran back to meet you before you were gone. Now, Brother Dunn, I have found the Saviour, and what must I do with that stuff?"

At once I said, "Take it out and smash it every bit on the rocks."

He said, "I had that large sack of vile stuff under my arm while I listened to your prayer, and I felt like I could never get home with it, I was in such misery." Then he quickly snatched up the large bundle and said, "Will you go with me and see me smash it?"

I answered, "I certainly will."

So we went to the back of his lot, he opened the bundle and I watched him smash bottle after bottle on the rocks. Then he said, "I am through with that kind of thing forever; but, preacher, what am I to do? Everywhere I look I see liquor and beer signs, and the men with whom I work are wicked. How can I be a Christian?" I gave him my New Testament, and marked a number of places that he should read often. I told him that he was in a real fight, but that his Captain had never lost a battle; that he would have to pray often, and that he should get in the Church and go to work for God. His wife and 12-year-old girl also surrendered to Christ, and the next Sunday all three of them were received into the Church.

It has been my joy to visit in his home and he is still praising God, attending church services and walking with Him.

IN A PRISON CELL

by Ludv. Eskildsen, Silkeborg, Denmark

ONE Sunday evening a stranger (Miss N.) dropped into our evening service, but she went out before the service had ended. A few days later she wrote me and asked if I would visit her mother who was ill. I came to the old lady's door but found it locked, so I went to the neighbor and asked if Mrs. N. was at home. "Well" the neighbor said, "She is ill."

"Yes, I know that."

"You are the doctor, maybe?"

"No, I am the pastor."

"Oh, Lord, is she really so ill?" the neighbor said, wringing her hands. I found out that the old lady had been moved to the house of a married daughter, and there I visited. During the coming days I tried to show her the Saviour. The married daughter began coming to our church, but not so her husband who was an atheist.

Then suddenly he was sent to a hospital and returned two months later with the verdict: cancer and only a short time to live. He sent for me, and by the grace of God he was led to Calvary. When he passed away he knew that his sins were cleansed in the blood of Christ. I conducted the funeral service, and at the request of the family my sermon was copied and sent to those of the family who could not attend the funeral.

One copy was sent to Sweden, where a son of the deceased lived. He was a fugitive from the law, had committed fraud, rape and attempted murder, and now he lived under another name in the capital of Sweden. When he learned about the death of his father he tried to go home, but was caught and put into prison. Then he asked for the pastor who had buried his father, and I visited him in his prison cell.

Here he told me all he had done, even more than what he had been accused of. In the prison cell we knelt down and asked God to forgive him all his sins. Now although he is serving his time, he knows that he is a child of God, saved by grace.

This interesting visit began in the room of a sick old lady and ended thus far in a prison where a criminal gave his heart to God.

A GLIMPSE INTO HEAVEN

By Arthur D. Holtry, Clarence, Iowa

EVERYBODY in town felt sorry for the little old lady in the weather-beaten house under the big cottonwood tree. But had folks known the story that I, as her pastor, found out, they need not have done so.

To look at the house you would never know that death had paid a visit there on Monday morning and left a widow to mourn for her husband. Outside the house the phlox and zinnias bloomed as before, and the worn rocker stood on the porch as invitingly as ever. In the back yard three red hens clucked lazily and dusted themselves in shallow depressions in the dry earth. An air of cheerfulness and life-as-usual was evident as I walked up the low steps and knocked on the door. The door opened a crack, then swung wide.

"Oh! Good afternoon, pastor. Come in. Won't you take that chair? It was my husband's favorite."

"Thank you. I came to see how you were getting along."

"I'm doing quite well, thank you. Of course, life will never be the same again. I will be lonesome, as other widows."

"Yes," I said, "there is no denying that. But if I may say so, you appear to have a remarkable Christian faith that holds you steady in your sorrow. I see it in your face now."

She smiled. "I put my trust in the Lord over seventy years ago, and He has never failed me."

"I am glad to hear you say that."

She was silent a moment, as though hesitating about something. I waited for her to speak.

"Pastor," she said, with a far-away look in her eyes, "I am going to tell you something that I have never told anyone else. When I was a young woman I had an illness so severe that I nearly died. Dimly I heard my parents talking. They thought I was gone. The doctor thought I was gone. I didn't die, but I came so near to death that I am convinced I had a glimpse into heaven. I saw a beautiful country scene. The grass was green, flowers were blooming, birds were singing. Sweet music was in the air. I saw the face of my sister, and of friends who were dead. They were very happy, and urged me to come and join them. I wanted to, but the Lord wasn't ready for me. I recovered from my illness. But ever since then I have been ready and willing to go. Now I know my husband is over there waiting for me."

She looked radiant and triumphant as, after a pause, she finished, "I am not afraid to die!"

As I left later I thought that her experience might not meet the test of scientific investigation, but that did not matter. She had achieved a faith that had given her confidence and victory.

SOLDIER VISITS IN GERMANY

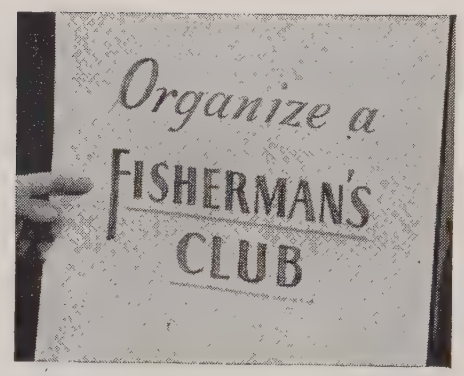
by Charles H. Lindstrom, Fredonia, Texas

WHILE in occupied Germany, where I served as an enlisted man in the Bremen Port Area, I always let God's Spirit lead me. I let myself be a wandering shepherd.

My most interesting visit, or visits, was in Berne, Oldenburg, Germany. There I visited the Lutheran Parsonage each evening after our night chow. I was taken into the pastor's home and I prayed with the family in their prayer circle. I would feel the Spirit of God in our presence, even though I could not understand the prayers in the German language. Each visit strengthened my faith in God and developed the feeling of world brotherhood.

Pastor Lagermann's organist was a refugee from Köln (Cologne). His wife was run over by one of our army trucks and killed the very day we occupied the village. Grief stricken, he found little comfort talking to American GI's and it took several conversations with him to break down the bitter wall he had built between us. Cigarettes, I suppose, more than forgiveness made him consent to play the organ for me.

He was quite capable, having been the head organist at the Roman Catholic Cathedral in Cologne, and the Lutheran congregation at Berne were thrilled by his music. He made the organ roar so loudly that people would come from the entire countryside, thinking it a special service. The nightly concert hour over a two-weeks period brought hope to a discouraged and defeated people, and cheer to some homesick American troops.



Pastors and churches who continue visitation throughout the year, by organizing Fishermen's Clubs or similar organizations and visiting one night a month or oftener, find that it pays rich dividends and keeps a continual flow of new members joining the church.

FISHERMAN'S CHALLENGE

by Ann Barcus Minga

Methodist Minister's Wife

Burkburnett, Texas

Ringing clearly down the ages
We can hear His voice again
Calling: "Follow, Peter, Andrew,
I will make you fish for men."

Fish for men! What noble calling!
Men to man the world in need:
Men to heal disease and trouble,
Men to teach, and men to feed.

How to catch them, how to keep them,
Takes an art that few possess;
But His promise yet stands open,
And His power still can bless.

Peter, Andrew, others followed,
And their catch remade the earth;
We are not of other nature,
Nor men now of lesser worth.

It is only that we dare not
Give our lives into His way;
If we follow, our nets will
Fill to breaking here today!

EVANGELISM

One of the best ways to promote W
Service is to do a good job of evange
The continual winning of new person
Christ and His Church, and develo
them spiritually, increases the missio
and world passion in the church.

The pictures and the cutlines on
page appeared in the September nu
of *The Church School* as one of a s
of two-page spreads concerning the
done by the World Service agencies of

Earle H. MacLeod

(Above) Included in the program of evangelism adopted by the General Conference is the enrollment, during the quadrennium of one million children as preparatory members. Every church must have a part in this.

(Above) Materials on evangelism, the church, an
tional life are made available by the Upper Room
departments of the General Board of Evangelism
partments are self-supporting.

(Below) Laymen are instructed in effective visitation principles at a supper conference before they go to selected homes to win persons and families for Christ. Pastors can give this instruction effectively.

John E. Hood Photos

WORLD SERVICE

Methodist Church, and are used here by permission. The General Board of Evangelism and SHEPHERDS, promotes World Service, which is the lifeline of the Church.

The World Service leaflet distributed the fourth Sunday in September, "A Personal Word to You, Mr. Church Member," was about the work of the General Board of Evangelism and every person being an evangelist.

Earle H. MacLeod

(Right, above) The proclamation of the word of God Sunday by Sunday and the holding of special preaching missions are powerful means of developing persons spiritually. Akin to this is the work of church-school teachers.

Earle H. MacLeod

(Right) Receiving persons into the church the year round and developing them in their personal and church life, should be the goal of every church through its pastor and committee on membership and evangelism.

(Right, below) Laymen are instrumental in winning many persons to Christ and the church each year. The Board of Evangelism, through its department of Personal and Visitation Evangelism, directs this endeavor.

(Below, center) An active committee on membership and evangelism, now required, makes a church alert to its evangelistic opportunities. It promotes all forms and phases of evangelism in the local church and community.

John E. Hood Photos

John E. Hood Photos

PREACHING MISSIONS

in the United Evangelistic Advance

Will Be Led by E. Stanley Jones

ONE of the principle features of the United Evangelistic Advance, sponsored by the Federal Council of Churches, is the Christian Preaching Mission. E. Stanley Jones, internationally known missionary and evangelist, will conduct these missions in numbers of cities across the United States.

At the request of the Federal Council's Department of Evangelism, Dr. Jones is devoting 15 successive months to this venture. The first mission was held at Danbury, Conn., October 2-7. Nine others are scheduled this fall and 17 so far have been arranged for 1950.

The Missions begin on a Sunday evening with a mass meeting and conclude Friday night. During each day, Dr. Jones will have two speaking engagements in addition to the night meetings and radio talks. He will speak before high school students, civic clubs, labor unions, college groups, women's clubs, Ministerial Associations, and others in the daytime engagements. All meetings will be interdenominational and interracial. Each mission will be sponsored by the local council of churches in cooperation with the Federal Council's Department of Evangelism.

Usually, the mass meetings will be held in a large auditorium; however, church sanctuaries may be used where the auditorium is unsuitable. The Mission is definitely evangelistic. The noted author and speaker comes to a community primarily to win people to our Saviour, Jesus Christ, and to revive and re-enlist inactive church members. A decision service is conducted in most of the mass meetings.

Dr. Jones has conducted these mass meetings since 1936 for the Federal Council's Department of Evangelism. Except during the recent war years, he has spent the first six months of each year in India and the second six months in the United States holding these missions and speaking three times a day. Also during these ten years, he has served on the faculty of the four Christian Ashrams conducted during July and August.

A strong, personal believer in Christian unity, this evangelist, without church sponsorship, carried on a nationwide, one-man campaign in 1947. In a whirlwind, 30-day tour, he visited 30 American cities from coast to coast, addressed 84 audiences, totaling 100,000, and made 12 radio broadcasts.

Dr. Jones, like John Wesley, considers the world as his parish. Not long after

E. Stanley Jones

he went to India as a missionary, he was led to dedicate himself to a special ministry to the Indian intellectuals. On one occasion he engaged 12 Brahman lawyers in a debate on Christianity. His work earned him an intimate friendship with such Indian notables as the poet, the late Dr. Rabindranath Tagore, Mahatma Gandhi, and Charles F. Andrews.

Despite his heavy schedule, Dr. Jones has written 13 books, of which *The Christ of the Indian Road* has sold 600,000 copies and has been translated into 12 languages. His *Abundant Living* has sold more than 400,000 copies, and his *Christ's Alternative to Communism* has been consistently a best seller.

Dr. Jones was born in Baltimore and attended Asbury College, Wilmore, Kentucky. He has honorary degrees from Duke and Syracuse universities. His wife is the only woman and the only Christian on a District Board in India. The board is responsible for the administration of a district containing 2,000,000 persons.

After serving in India eight years, Dr. Jones suffered a nervous breakdown and had to return to the United States for a rest. Starting his work again in India, he fell ill a number of times. Kneeling one night in a Lucknow church, he claims to have heard the voice of the Lord say, "If you turn the matter of your illness over to me and do not worry about it, I will take care of you." Ever since, his health has been good. He regards it as a case of Divine intervention.

Dr. Jones is enthusiastic about the preaching missions and believes they will do much to help Christianize America.

SCHEDULE

Place	*1949 Dates*
Danbury, Conn.	October 2-7
Malden, Mass.	October 9-14
Elmira, N. Y.	October 16-21
Watertown, N. Y.	October 23-28
Flint, Mich.	October 30-November 4
Great Falls, Mont.	November 6-11
Yakima, Wash.	November 13-18
Richland, Wash.	November 20-25
Tacoma, Wash.	November 27-December 2
Colorado Springs, Colo.	December 4-9
	1950
Portsmouth, Ohio	January 1-6
Wilmington, Del.	January 8-13
Utica, N. Y.	January 15-20
Somerville, Mass.	January 22-27
Springfield, Ohio	January 29-February 3
Jacksonville, Fla.	February 5-10
St. Petersburg, Fla.	February 19-24
Pittsburgh, Penn.	March 5-10
Providence, R. I.	March 12-17
Peoria, Ill.	March 19-24
Kokomo, Ind.	March 26-31
Duluth, Minn.	April 2-7
Muskogee, Okla.	April 9-14
Fort Wayne, Ind.	April 16-21
Hutchinson, Kan.	April 23-28
Quincy, Ill.	October 29-November 3
Erie, Penn.	November 12-17

The Disciplined Order of Christ which met at Albion, Michigan, last July. Dr. Albert E. Day, well-known leader in the movement, is fifth from left, front row. The Order will meet at Albion again next July 27 for eight days. Among the leaders will be Dr. Frank Laubach.

"Cells of *Power*"

A Report on the Disciplined Order of Christ

by Wesley H. Bransford, Pastor, First Methodist Church, Anderson, Indiana

IT was my privilege to attend the first meeting of the Disciplined Order of Christ at Albion, Michigan, just four years ago. Those of us who were there will never forget the challenge. We saw men with diverse theological views meet in debate and end in a fine sense of unity. We reached the place where viewpoints were less important than love. Yet, there was no compromise of honesty in thinking.

During the years, many have wondered what would happen. Would the influence of the Disciplined Order get wider or would it dwindle? Would it continue to live and fulfill a ministry to its members not met by other groups? The answer was given at Albion in July 1949. Personally, I have never attended a group meeting that seemed so completely to meet the need of the hour. I left the meeting convinced that the Church must be ready to accept the challenge of the Order.

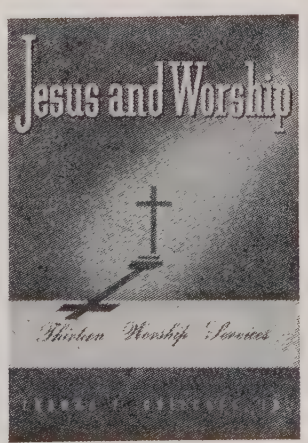
At Albion this year there was an honest attempt to let the Holy Spirit guide, and as several people who shared their own convictions and experiences spoke to us, it was as if they had met together beforehand—such was the spirit of unity. If, as someone has said, "The salvation of the lost depends upon the enrichment of the redeemed," then there should be "Cells" of the Disciplined Order in every Church in the land, to bring an increased challenge and enrichment.

There is a serious danger today that our promotion of a great program shall divert us from the deep inner life that is required to undergird a great and continuous program of life for the Church and the world. The serious need for "Cells of Power," like the "Three" or the "Twelve" of Jesus, or Paul's little group at Ephesus, cannot be overemphasized.

The Church is made up of individuals, many of whom have no deep sense of fellowship or family. Their loneliness leads them to join small sects or some groups where the sense of fellowship is strong. The first business of the Church is to be a family for fellowship; afterward it should be an army for action.

The Disciplined Order will meet next year at Albion, beginning July 27 and continuing for eight days. Among the leaders will be Dr. Frank Laubach. Those hungry for fellowship and eager for a dynamic leadership would do well to plan now to attend.

If the Church is to be revived, if brotherhood is to be a fact in experience instead of just a distant ideal, if men of various ideologies are to learn to love each other and get along as brothers, then there must be Christians who find the deeper fellowship with God and each other described by St. John. "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin."



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by Bishop Hazen G. Werner
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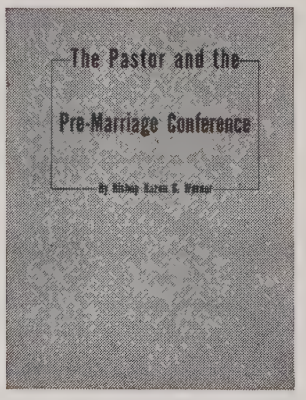
TIDINGS



MY ASSOCIATE PASTOR

The "Helping Hand" Rack

by W. Lewis MacDonald, *Pastor*

The Emmanuel Methodist Church, Philadelphia

SPIRITUAL literature, dealing with all the problems and opportunities of life, should be available to the people to supplement the work of the minister in preaching and pastoral work. I am a great believer in the effectiveness of the printed word, probably due to my background. I was engaged in the advertising business prior to my entering the ministry. But of course the distribution of literature is also Methodistic; witness the saddlebags of the early Methodist itinerant. The printed word, if attractively presented, and pertinent to the need, not only reinforces the spoken word, but gives the recipient something concrete to strengthen his faith and guide him in its application and practice.

So we have the "helping hand rack" in our church vestibule, accessible to our folk, extending the aid of the printed word to their spiritual needs.

"There is enough sorrow in the average congregation to break the heart of any preacher." Too often we have forgotten this I fear. We have our hand out too much of the time, instead of extending the helping hand to the needs of folk. Thus our hand becomes a begging hand, instead of the helping hand of Christ.

We try to put literature on the rack that really meets needs, and we believe that, if people are interested enough to pay for it, they will read it. Of course when we take the literature to the home there is no charge. The use of such literature, by the way, helps make the pastoral call a spiritual one.

The leaflets on the rack at the present time are as follows: "Emergency Rations," "Towards a Victorious Life," "When Loss Comes," "When Sorrow Comes," and "The Mystery of Pain." (The other day I saw a member with a bad growth on his face pick up this booklet. His condition is a real problem to him. He is reluctant to talk about it. But this booklet will help him.)

On the rack there are also leaflets published by TIDINGS: "How to Become a Christian," "The Methodist Church," "A Lantern in the Heart," and "Day by Day With God."

There are others, too: "The Trek From Rome," "The Christian Church in the Atomic Age," both from the *World Outlook;* "Helping Your Child to Know the Bible," from the Methodist Board of Education; "The Marks of a Christian Home," from *The Upper Room;* "Be Still and Know" and "Strength for Hospital Days," from the Methodist Board of Hospitals and Homes; "Tithing," from Book Missionary Tract of the Norwegian Lutheran Church, Minneapolis, from whom I have obtained some very excellent tracts; and the following booklets from the Public Affiairs Pamphlets, published by the Public Affairs Committee, Inc., 22 East 38th St., New York, N. Y., costing 20 cents each: "Understanding Your Child from 6-12," "Keeping Up with Teen-Agers," "Live Long and Like It," "Enjoy Your Child," "Ages 1, 2, and 3," and "Building Your Marriage."

You will notice we use booklets from all the boards of the Church, from church councils, from public service groups, etc.

Some of our people take a booklet each Sunday to read and meditate upon during the ensuing week. We suggest this rather than have them take a half dozen and never read them. Also they take them to distribute to their friends, thus extending the reach of the "helping hand."

I can never keep enough of the pamphlets, "If I Marry a Roman Catholic," published by the Federal Council of Churches, on the rack. Leaflets on "Why I Am a Protestant" and "What Does a Protestant Believe" have been very popular.

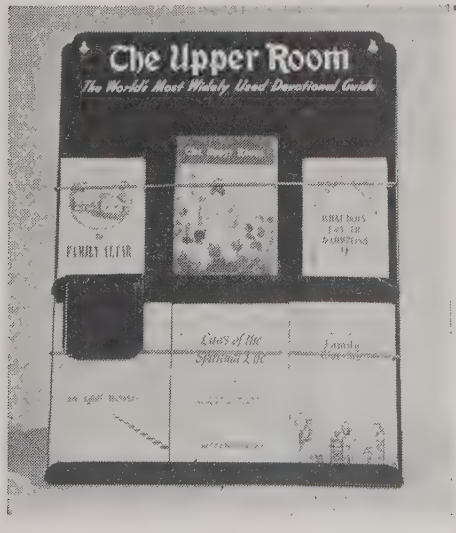
We dispense *The Upper Room* in this way too, and have difficulty keeping the rack replenished. "The Supper Club," where our people pledge to have family worship is responsible for this.

As for missionary and temperance leaflets, these are either put in our church bulletins or distributed by boys at the door at the close of the service. Occasionally on the the rack is put a leaflet which deals with the subject of the sermon, and attention is called to it. We have tried to make this rack just what its name implies. Too many racks have deteriorated into junk catchers, due to the indiscriminate use of literature, the meager attention given them from the pulpit or bulletin, and the fact that they are relegated to corners and out-of-the-way places and have no one responsible for them.

We have a Literature Secretary who keeps the rack replenished and handles the money. Yes, the rack pays for itself, for most people put in more than the nominal charge made for the pamphlet taken. Even if it didn't pay for itself, I would continue its use.

Most of us cannot afford an associate pastor, but I find the "helping hand rack" a good assistant, doing its work well and more than paying its own expenses.

I recommend it without qualification to any pastor who wants to extend his usefulness and effectiveness.



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It Took Nine Years

by James S. Pemberton, Pastor
Ballard Methodist Church, Asbury Park, N. J.

ALMOST nine years ago when I came to the Ballard Methodist Church, I called upon a splendid family just three doors away from the parsonage.

In that home there was a little boy five years old and a baby girl five months old who had not been baptized. A most cordial reception was given my visit, but I was told that the father was Roman Catholic and a decision had not been reached as to where the children would be baptized. Though both parents were of Italian descent, the mother was a Protestant and was desirous of bringing the children up in the Protestant faith. Neither parent knew much about the true Christian experience or had made a definite profession of faith.

After several visits the parents agreed to bring the children to our church for baptism. I watched that little boy and girl grow. Both of them faithfully attended the church school, and in a decision day service the little fellow in his ninth year made his decision for Christ. This was another wedge for the Lord in this family.

From time to time when the children would take part in various church-school exercises the parents would attend in order to hear their children speak.

During all this time I kept visiting this family, seeking to win them to Christ and His Church. Then a third little baby came into this home. After several visits arrangements were made for the baptism of this child. Thus once again this splendid couple, both college graduates, came to the holy altar to consecrate a child to God. My visits to this home became more frequent and I could see a growing desire on the part of the mother to know more about the things of God.

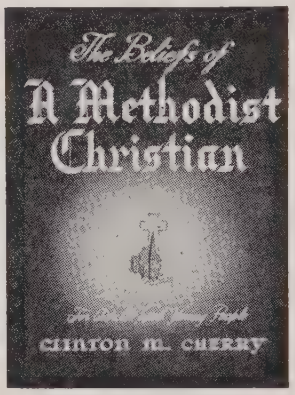
Then came our Visitation Evangelism Week. This family was on my prospect list again. I would not let them go. One evening I called upon the family and I found the wife alone with the children. Constantly had the two children been after their parents to join the church. I talked with the mother about God, and she made her decision and promised she would unite with the church. However, she would not say when—because she wanted her husband to join with her.

On another evening I returned to this home with one of my officials. ("God works in mysterious ways, His wonders to perform.") This time we found the father alone with the children. We talked with him about Christ, and finally he yielded himself to Christ. Then he said to me, "You have captivated my children, and my children have got me. I will present myself with my wife for membership in your church on Membership Sunday."

These two lovely people were in the group of 72 persons received into the church membership on that Sunday. Yes, it took nine years, but it was worth it.

IT TOOK nine years to win all of this family, but the pastor says enthusiastically, "It was worth it." Originally, the mother was a Protestant and the father a Roman Catholic. They are Mr. and Mrs. Harry Fornarotto, Bettina, Harry, Jr., and baby Christine.

Still Going Strong



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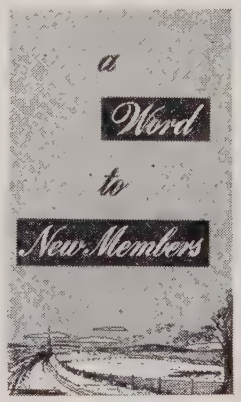

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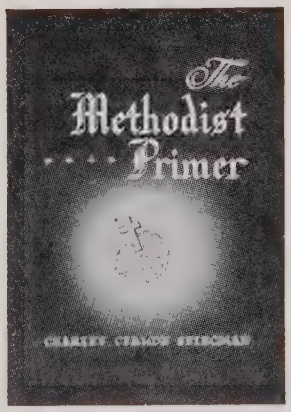

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NEW MEMBERS

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The Methodist Publishing House

A Message to Pastors and Laymen

from District Superintendents

Presented for the district superintendents at the Southern Illinois Conference by O. F. Whitlock

FIRST, let me address a few suggestions to ourselves as ministers. We live in a day when "consecrated ignorance" is hardly sufficient to meet the demands of the ministry. Our church says specialized training is necessary for membership in an Annual Conference, and it is justified in so doing. We live in a day when anyone may have an education who is willing to pay the price. Are we willing to avail ourselves of all the equipment and preparation our church makes possible?

Are we giving careful consideration to our sermonizing? The first prerequisite to effective preaching is a personal acquaintance with Christ as our Saviour. The next is to make sure that we are proper channels through which His message may flow. Therein lies the need for technique and skill. In a definite sense, we are craftsmen, and the skill with which we work is words—"the ambassadors of the soul."

Using Words Skilfully

Our skill with the use of words can be as important in the saving of souls as is medical skill in the saving of bodies. Too often our expenditure of words exceeds our income of ideas and naturally reveals a bankruptcy of thought; or we may be content with the mere stating of a truth and never really present it. Just how to present a truth, a persuasion, a warning or an appeal so that it will become etched upon the minds of our hearers; just how to clothe an idea in what Dr. Halford Luccock calls "the mobility of surprise," enabling it to get by the mental guards which all congregations raise; just how to "breathe into words the very breath of life so that they become a living soul," that is the skill for which we must strive though it takes a lifetime to achieve.

No greater condemnation can be heaped upon preaching than to say that it is uninteresting. We are narrators of an eternal story—the story of eternal life, and we forfeit our right to exist when we fail to captivate attention.

The fictitious relator of the stories in the "Arabian Nights" was named Scheherazade. The Sultan, because of the infidelity of his wife, had vowed to take a new Sultana every evening and strangle her in the morning. Scheherazade became his bride. She so excited the Sultan's curiosity by relating tales from night to night that he spared her life for 1,001 nights and finally recalled his vow.

Dr. Luccock believes that just as this life was preserved by the sheer interest of a story, so may the Protestant minister have his life prolonged in a parish. At least, the Committee on Pastoral Relations may be inclined to stay the writ of execution if they are sustained by a desire to listen again to the minister's gospel story from the pulpit. This requires eternal vigilance and persistent preparation, ever spurred on by the fear and impending doom of failure. Van Wyck Brooks made this sincere confession, "Every day I begin my work with the same old feeling that I am on trial for my life and will probably not be acquitted." Should we as ministers be stirred by so great a compunction as this, we would cease wasting the time of our congregations on mere tinkles of spiritual platitudes, and seek to become flaming messengers of life imparting food for the nourishment of growing Christians.

People Like Attention

Another thing we as ministers should ask ourselves is, "Am I shepherding my flock?" We district superintendents get numerous and sundry complaints, some coming from laymen who I believe are as ingenious at complaining about their preacher as they are at avoiding consecrated work in the church, but possibly the one complaint which comes more frequently than others is that the minister does not call among his people. We cannot afford to overlook the fact that, human nature being what it is, all human beings appreciate attention. This really opens to us a golden opportunity to touch and guide the lives of those for whom we hold shepherding responsibility. It stands to reason that a minister is not liable to "win people to Christ until he has first won them to himself." A good shepherd knows his sheep, and is known by them. "Am I a good shepherd?"

Address to the Laity

In the second place, I would like to address a few suggestions to the laity. The late Bishop William A. Quayle said: "A layman is one who is not given over to religion as a vocation, but given over to religion as a life. He is not a

A number of Methodist ministers of the Midwest attended the two-day Town and Country Pastors' Conference at Taylor University, Upland, Indiana, in July. A. E. Weittenhiller (front row, third from left), Secretary of Evangelism, West Wisconsin Conference, was the main leader of the interdenominational meeting. The university expects to hold a similar conference next summer.

specialist in theological training but he is a specialist in Christian dynamics." You laymen have been often disappointed in your minister. Possibly one reason is because you have expected too much of him.

Edward H. Stullken, himself an educator and layman, has described what most laymen expect of their minister. He says, "They want him to be a pulpit orator, a great preacher, a first-class teacher, an efficient church organizer, a good business man, a profound scholar, a social success, a saint and yet something of a sinner so that they can feel he belongs to their own number." He goes on to say "They expect him to raise the budget, but not to beg for money; they look to him to fill the church pews, but not to say anything about their own absences; they want him to be scholarly, but not to talk over their heads, to teach Christian dogma, but not be dogmatic,—they expect him to clarify controversial issues, and yet please all the parishioners."

Well, Mr. Stullken has possibly overdrawn the laymen's ideal minister, and we as ministers know that we are an "expected" people, yet this fact remains to be said, "There never was a great minister aside from the fact of great laymen." This is true, in the first place, because all ministers come from the laity, and in the second place, because laymen—in their faithfulness, loyalty and ideals—have much to do with making great ministers. You laymen are what Bishop Quayle calls "stayers by the stuff." Ministers come and ministers go, but you laymen go on forever—we hope—standing by the sacred tasks of the church of the living God. When I think of that stalwart group of unobtrusive men and women, who, with sacrificial good cheer and sterling devotion have stood by the church, attended its services, paid its bills, established its program in their communities, watched over its interest like a mother her child, I am convinced that they form a stately procession of "stayers by the stuff" who merit the plaudits of God. Laymen, you have a calling as sacred as that of your minister, "Be not weary in well doing for in due season ye shall reap, if ye faint not."

Ministers and Laymen

Together, both ministers and laymen make up the Church, that eternal organization founded by Christ our Lord. In its composite form, it is the "body of Christ," the "nucleus of human brotherhood," "a home in our loneliness." Its ministering mercies reveal love in action, its sure foundation makes it a citadel of assurance. Above the sordidness of our carnal age it towers as a mountain peak of hope, a rallying point for despairing mankind. The writer of the introduction to the book, *Man's Disorder and God's Design,* has framed its importance thus, "The only hope of man lies in the love of God, and the Church is that area of human life where man responds to God's love. In spite of all its failure, cowardice, and even betrayal, the Church remains the place in human life where man admits that he does not belong to himself."

In the latter part of the Eighteenth Century, Timothy Dwight wrote a matchless and imperishable lyric of Christian love. He entitled it "Love For The Church," and the theme was inspired by the fifth and sixth verses of the 137th Psalm, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." One verse seldom printed expresses this thought:

"If e'er my heart forget
Her welfare, or her woe,
Let every joy this heart forsake,
And every grief o'erflow."

Those verses more familiar to us are:

"I love thy Church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall;
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end."

If these verses speak the sentiment of our hearts, both ministers and laymen, let me close this narrative recital with a searching question: "If every Christian were just like me, what kind of church would my church be?"

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by Harry Denman

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Helpful Suggestions for Communion Stewards

by R. P. Marshall, Pastor

St. John's Church, Sunbury, Pennsylvania

SOME weeks ago a lady from New York wrote to this pastor asking for information regarding the work of the Communion Steward. She complained that she could not find any information regarding the duties of this very important office. After looking through Methodist literature, the writer was compelled to agree that there is nothing for her there. In an effort to answer her question, he has worked out the following suggestions.

1. The Communion Steward is a steward, and as such is entitled to a seat in the Official Board and the Board of Stewards.

2. This official is charged with the task of providing the elements for us in Communion. The rubric (direction) in the *Ritual* orders the use of "pure, unfermented juice of the grape." This, if taken literally, bars the use of commercial grape juice, which always contains a preservative. But practical considerations force us to use it on most occasions.

The bread, according to the tradition of the Western Church, must be unleavened, that is, with no yeast. Unsalted crackers are sometimes used, but they are hard to handle when broken in bits. The small Communion Wafers sold by The Publishing House are much more convenient, and they may be kept for months without spoiling.

3. The Communion Steward is in charge of the linens, a large cloth to cover the whole table, and a smaller one to go over the elements when placed on the table. These should be of the finest quality linen and should be laundered by hand after every using.

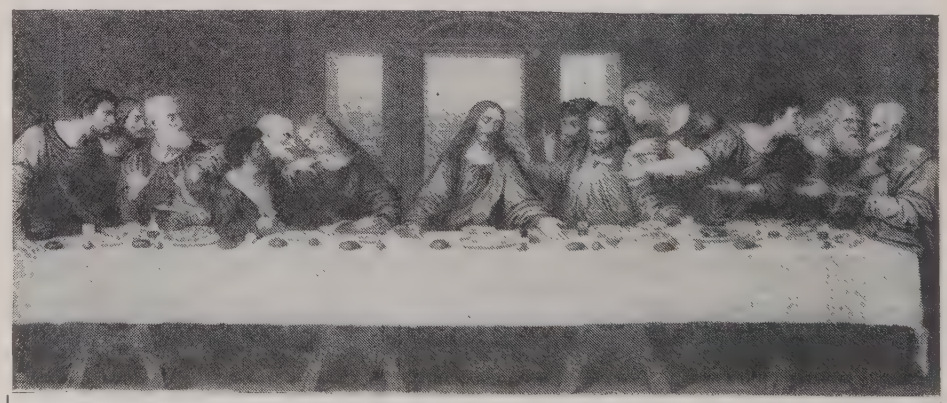
4. The Communion Steward should prepare the table just before the Communion Service. Some ministers prefer to carry in the bread and wine themselves, but most of them will be glad to have the table ready.

5. The Communion Steward will be close by during the service, prepared to bring in additional elements for consecration, if necessary. He should take Communion at the first table.

6. After the service, the remaining elements should be reverently consumed by the minister and the steward and others. This has been the custom in The Methodist Church since the beginning. The *Ritual* of the Church of England, from which Wesley abridged our Order for Holy Communion, contained a footnote which provided for such practice, and Methodist ministers have usually followed the custom. Another suggestion comes from the practice of the Lutheran Church, which orders that the wine be poured out on the ground and the bread be buried. Because of the sacredness of this symbol, it is fitting that the elements be handled with even more reverence than is given to the national flag, which, you will remember, is always burned or buried when it becomes soiled and unfit for use.

Where the minister follows the old custom of taking the Communion to the sick following the service, the Communion Steward will leave the elements in his care.

We should be very careful to handle the Holy Communion with reverence. There are several theories current in Methodism regarding the actual meaning of the Lord's Supper, but by any of these the elements become, after consecration, more than simply bread and grape juice. They are holy, set apart from all worldly uses, and should be treated with all respect.



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Family Altar Sunday

PASTORS are finding that an effective way to impress the values and benefits of The Family Altar upon the people of the community is to have a Family Altar Sunday in which at least part of the emphasis is devoted to the blessing that families receive when they make daily Bible reading, prayer and meditation a part of each day.

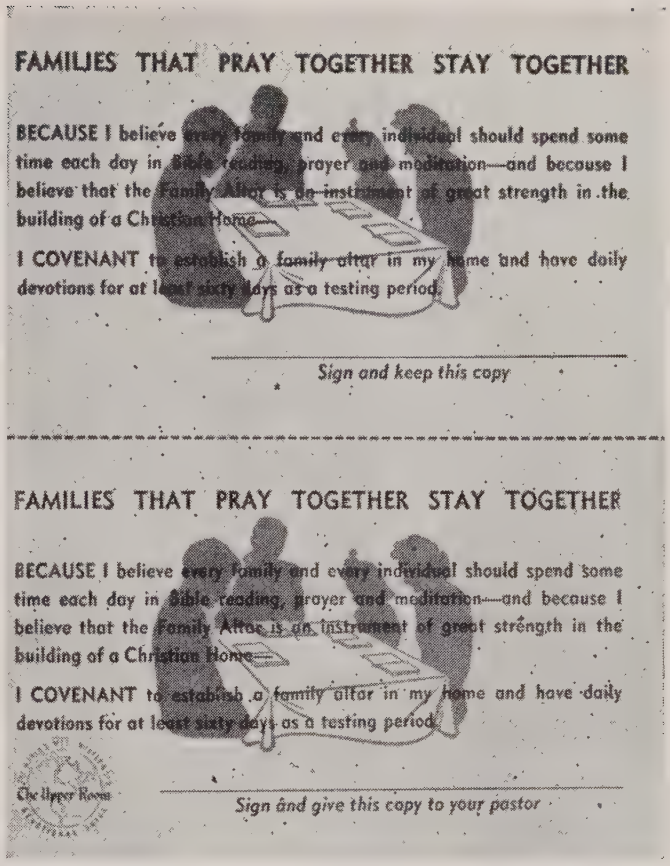
Every pastor will know how best to achieve the results in his own church. Some or all of the following methods can be used.

Frequently the time selected for Family Altar Sunday is the day that copies of *The Upper Room* are being distributed. The sermon on the Family Altar will be rich with incidents and illustrations out of life as well as literature —"The Cotter's Saturday Night" will give ideas to those who love Bobbie Burns.

It is usually helpful to dramatize some of the ideas in connection with The Family Altar. Most frequently a family group about a table is used to show how simple and effective family devotions can be with the use of the Bible and *The Upper Room. The Upper Room* furnishes a rich program of daily Bible reading, a growing and glowing appreciation of the Christian life, and prayers that will suggest and lead naturally to the prayers of the family group.

Stories from *The Upper Room,* interpretations of the picture on the cover, and testimonial letters usually found in *The Upper Room* can be used effectively. Before copies of *The Upper Room* are distributed they can be placed on the altar rail or on the pulpit and dedicated to their ministry of daily devotions, spiritual growth, comfort, evangelism, world fellowship, and peace of mind. The dedication can take the form of a prepared ritual or a special prayer at the close of the service.

Definite commitment to the practice of daily devotions ought to be a part of any such program. Commitment cards in duplicate about 3x5 inches in size and attractively printed in two colors are available free upon request. (Illustrated on this page.)


FAMILIES THAT PRAY TOGETHER STAY TOGETHER
BECAUSE I believe every family and every individual should spend some time each day in Bible reading, prayer and meditation—and because I believe that the Family Altar is an instrument of great strength in the building of a Christian Home—
I COVENANT to establish a family altar in my home and have daily devotions for at least sixty days as a testing period.
Sign and keep this copy
FAMILIES THAT PRAY TOGETHER STAY TOGETHER
BECAUSE I believe every family and every individual should spend some time each day in Bible reading, prayer and meditation—and because I believe that the Family Altar is an instrument of great strength in the building of a Christian Home—
I COVENANT to establish a family altar in my home and have daily devotions for at least sixty days as a testing period.
The Upper Room
Sign and give this copy to your pastor

The 70-frame sound slidefilm, "At Home With God," is an effective audio-visual presentation. The sound is on both sides of two twelve-inch records which play at 78 r.p.m. (ordinary home record player speed). Time needed for this presentation is 20 minutes. "At Home With God" may be rented from The Methodist Publishing House serving your territory.

In a Jeweler's Window

Rev. G. E. B. Snoody, Counselor of the Masonic hospital service and pastor of the Methodist church at Ft. Gibson, Oklahoma, suggested to Mr. I. Bennett Cohenour, owner of the Cohenour Jewelers of Muskogee, Oklahoma, that the page from *The Upper Room* be substituted each day for the framed motto that he had in his window. The framed page began to attract attention, and one of the readers who regularly passed by wrote the following:

Among the strands of pink pearls, the sparkling diamond necklaces, and the gold compacts which lie upon little terraces of blue velvet, stands something that, at first glance, seems out of place. One has to look closely, has to stop, listen, and *think,* to perceive its loveliness. It is a white page from a little booklet, a page enclosed in a cheap, wooden frame, but a page set with priceless words.

It belongs there. Although its monetary value is negligible —a few cents would buy it—its value to the people who see it there in the window, and stop, and read, cannot be measured at all, by bankers' standards. Anxious people, depressed people, people ready to give in to some temptation, suddenly find these miraculous *words* before their eyes, practically coming out to meet them, in the midst of the noise and the busy rush of city crowds.

It is like finding an oasis in the desert to come upon such concrete evidence that faith and perspective endure in the world—faith and perspective enough to realize that good words are still powerful, that good words appeal and influence and help. Someone with an understanding of humanity is trying to introduce these words into our work-a-day world, so that we may feel their influence every day, not just on Sunday. And it is a fine thing to do.

Yes, the white page belongs there. (Of course, there is a different page every day.) It belongs among all the other beautiful and valuable things. Words like the balm in Gilead, to lift and comfort and heal; words to inspire men to do courageous acts—they are as beautiful and precious as the jewels of a Maharaja. They *certainly* belong there.

—Julia Baggette Shelton

In the Central Jurisdiction

Turning Our Difficulties INTO SUCCESS

by J. W. Golden, *Associate Secretary*

THERE are many outstanding and glorious achievements in the physical progress and spiritual developments in the Central Jurisdiction of The Methodist Church, such as beautiful new churches, parsonages, community houses, and various types of buildings and grounds for religious, educational and recreational purposes. We have helped to relieve, reconstruct and rehabilitate, and hundreds of recruits have been won to Christ and brought into His Church each year. Many of these are becoming active workers, committing themselves to definite Christian service, both in home and foreign fields.

These achievements represent success and spiritual victories of many who have given sacrificial service as laborers with Christ for the advancement of His kingdom. Therefore we point with pride to them.

We rejoice in our newly organized churches at Tuskegee, Alabama, two in Washington, D. C., and several in other places. But in the continuing forward march of our section of The Methodist Church, and in the midst of this progress, there are some failures and defeats that should greatly concern and stir to action every faithful follower of Christ and His Church.

We do not like to point out our failures and defeats, and too often do not like to acknowledge them. Yet, it is wise to recognize them and to find the cause, if possible—and then to find the remedy and apply it.

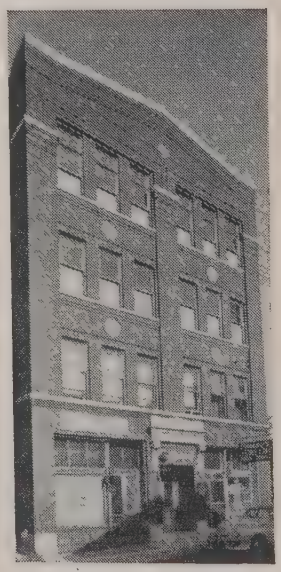
Let us look at our loss in church membership and church-school membership, which according to the latest report is as follows: Loss in church-school membership, 1,677; Loss in church membership, .02%; Negro population increase in Jurisdiction, 12.04%; U. S. population increase, 1940-1948, 12.08%; Methodist membership increase, 1940-1948, 17.7%.

Only the Central Jurisdiction shows a decrease in membership. Many may say that these statistics are incorrect. That is possible. If so, who is responsible for them, and why not make correction at that point?

It is also true that thousands have been and are being lost in the shift of our population. Our people are scattering over this entire nation, and many are going to the hundreds of places where there are no Negro churches of our denomination. Thus they join churches of other denominations. Our Church has always been largely a rural church, and is now, and the shift is largely from the small towns and open country to cities, industrial centers, North, Northeast, Northwest and the West. There is little or no follow-up of these members.

It takes men and money—lots of men and lots of money—which we do not have. What can we do? In too many of our small towns and rural communities where we operate, our buildings are inadequate. Many have only one room and are poorly equipped; several churches have only basements in which to worship and operate; and others have been for many years in temporary places. It is often difficult for our people to meet the requirements for help from our Board of Missions and Church

(Right) Dr. J. W. Golden, Associate Secretary of the Board of Evangelism, busy in his office in Memphis, Tenn. (Below) Miss Loudella Dawkins, the efficient secretary to Dr. Golden, and the building which houses their offices at 200 S. Fourth St.



Extension to build. While many churches and members sacrifice and struggle to do so, others become discouraged and go to other, already established churches.

What is the remedy? How shall we stop the leaks in our membership? We would suggest that ministers and laymen in such situations take courage and have a greater determination to achieve for Christ and His Church in spite of unfavorable conditions.

First, let them through *consecration* of life and *dedication* of service, *spiritualize, evangelize,* and *sacrifice* with faith. By work and sacrifice many persons can be won and others reclaimed. Ways and means can be found in many places to establish and to rebuild.

We have a great Church with a great program. We have an eternally great God, who is our Father. Through His Son, Jesus Christ, our Saviour, we can and should advance in all areas of Christian living and church activities. This is the emphasis in our Institutes of Evangelism and local Church Training Conferences, to which some ministers and laymen are striving.

Our Methodist church at Sylacauga, Alabama, under the leadership of the energetic pastor, J. M. Ridgeway, is one of the outstanding examples of what can be done. Within a short time the membership has more than doubled. It is now over 400 and more than half attend Sunday school regularly. It has a large, active Youth Fellowship and a Woman's Society of Christian Service. The building has been remodeled into a beautiful and adequate church, with a lovely sanctuary, lecture room, classrooms, dining rooms, kitchen, office, study, rest rooms, cold water drinking fountain, and all necessary equipment. This church is the central interest of the community, irrespective of denomination. It is not in a large city, but the pastor and local church leadership have developed large visions and a financial system on which reports of receipts and expenditures are made regularly. There is an unusual spirit of unity and willingness to serve. Here the Christian family is a special emphasis.

Therefore, we do not lose heart nor despair. What some are achieving, others can do. We can turn our failures into successes and make our defeats but steppingstones toward glorious victories. All things are possible through Christ who strengtheneth us. By His grace, let us "Advance."

How sad the man and desolate
Who for the truth will search;
Yet, cannot some building see,
And say, "This is my church!"

The Church Helps My Faith

"I must have faith if I am to know life's best. When I go to Church I find the way to believe in myself, to believe in others and increase my faith in God."

THE CHURCH

A sanctuary of the spirit; a friendly household; a training school for Christian character; a center of helpful service; a force for civic righteousness; a witness for God throughout the world; a spring of spiritual refreshment to all who come. Christ is its door, and through Him is the entrance to God's eternal Kingdom. You are invited to enter. Peace be with you.

The Home of Faith, Where Doubtings Cease

The above card, "The Church Helps My Faith," will prove helpful if mailed or carried into every home in the interest of the preaching mission on "Our Faith," which begins the first Sunday in November.

NOVEMBER AND DECEMBER

If you did not start your "See You in Church Sunday" loyalty attendance crusade on World Wide Communion Sunday, you may yet start it and let it run through Christmas Sunday.

Read the articles in September and October SHEPHERDS and notice the materials available. Order what you desire of them on the enclosed order blank.

- Posters
- Stickers
- Letterheads
- Buttons
- Leaflets
- Movie Trailers
- Radio Scripts
- Radio Transcription Records with 24 "Spot Announcements"
- Attendance Record Cards

The Christ Loyalty Covenant Card, shown below, is especially helpful in the "See You in Church Sunday" crusade.

Christ Loyalty Covenant

I desire to renew my Loyalty to Christ and His Church.

I will endeavor to attend at least one service of worship each Sunday during the next three months, unless prevented by circumstances beyond my control.

Name _____ *Address* _____

Spires of St. John's Methodist Church, Jersey City, N. J.

A Year-Round Plan of

VISITATION EVANGELISM

by Leopold Schneider, Jr., Pastor
St. John's Methodist Church, Jersey City, N. J.

THE plan for visitation evangelism, if it is to be worthwhile, must be a year-round plan and program. To spend a few nights each month in the vineyard is the most rewarding experience that any Christian can have.

One Sunday the pastor preached about the lost who were in our community and the tremendous field which was offered us. The altar was crowded with those who answered the call. The amazing fact was that those who responded were already busy in the church, but this was a new outlet, and, in the final analysis, it was seen to be the most important. We prayed, and God gave us strength and time.

The results: in our "small" church the average attendance in one month at services increased from about 40 to about 60, and has remained there. Even on Easter Sunday, we had 50 more than last year! With a membership of 89 we had 131 in church. Our membership has increased, and more are ready to join. Too, the workers themselves feel a part of God's Kingdom. And we keep on praying.

How the Plan Works

When a "stranger" comes in, he is greeted by one or more who make him feel wanted and welcome. The usher asks him to sign an Information Card (similar to the TIDINGS Attendance Registration card). This card is handed to the pastor during the quiet moment preceding the postlude. Then, when the worshipper leaves he is greeted by name and knows he is welcome. In a short time he is visited by either the pastor or a team and welcomes a visit from those who are interested in his becoming a part of the Church and the Kingdom. Soon an invitation to make a public profession of faith and to join the church is extended, for the person now knows through his attendance, through the visits of the "Shepherds" and through his talks with the pastor what it means to be a Christian. He is not taken from the prospect list of the "Shepherds" until he joins, or until he makes it plain that he has rejected the Master's claim on his life.

We assign specific persons to certain teams for specific calls. Teams of parents are ideal for calls on non-churched parents of Sunday-school children, a field which is sadly overlooked. Teams of men visit men, teams of women visit women, to explain the claims and opportunities of the church for them. We have not wanted for workers in any phase. Visits have even produced faithful singers for the choir.

An interesting fact is that the more the "shepherds" are called upon to do, the more consecrated they become. Some persons who weren't very keen about church attendance, but who felt the call to this work, were even placed on teams. In several instances their attendance and work has been more than hoped for, simply because they felt that they could not ask others to come on Sundays and be found among the missing themselves.

To be sure, obstacles were encountered, but they turned out to be products of our own making and imagination. In every instance it has been found that, because of our earnest prayers, God had prepared the way for our visits. The door is never opened, but that we know through the leading of the Spirit what procedure will best present Christ for that home and its needs. Television sets and radios are strangely silenced as our visits begin. In no instance has there been other than a respectful hearing. People are evidently surprised that others are concerned about their souls' salvation. Men are hungry for the Gospel, and to think that someone cares amazes them.

Our teams never argue—souls are not won that way—they must be loved into the Kingdom. In one instance the man thought he was worldly-wise when he was only worldly, and he attempted to bait the team. They left as graciously as they could, by silent prayer committing him to God, and no arguing.

Results

What has been the result of this work? Just this, the spiritual life of our church is deeper, more intense than ever before. Souls are added to His Kingdom. We have learned how marvelously and mysteriously God works. We have learned also that, if we expect great things, as far as we can by God's guidance, we must make our plans large. This fall we contemplate another campaign. We have also set a goal to double last year's results in souls won to Christ and His Church. We have found that by His grace and with His guidance we cannot fail, for He is faithful who has promised, "I am with you always." Consecratedly, we follow.

Tulsa District

Won 395 Commitments

by LeRoy Sewell, Pastor
Trinity Church, Tulsa, Oklahoma

A TOTAL of 253 commitments for Christ and His Church was received as the result of three nights of voluntary cooperative Visitation Evangelism by a number of Tulsa churches during the last week of March. Of this total 65 were by profession of faith and 188 were by certificate of transfer. In this effort an average of 55 teams each night interviewed a total of 571 prospects. Of the prospects interviewed, 44 per cent committed themselves to action for Christ and membership in His Church. In addition to the above, 105 persons made commitments to Boston Avenue Church two weeks prior to this campaign, and 37 to Okmulgee, First Church, a week later. This made a total of 395 commitments during the Easter season of evangelism. Some were received by other churches, but their total is not known. Altogether a most impressive number of folk have made consecration to the good life through these days. This is the way we did it:

The plan had its birth in an informal luncheon session among a group of pastors in the Tulsa District. One of the men in the group casually suggested that the Visitation Evangelism technique was improved when a rather large group of workers met for dinner, instruction, and reporting. He pointed out that small groups might have a bad night and thus become discouraged, but in a larger group some teams always would have success in obtaining commitments. The suggestion met with an enthusiastic response. Most of the ministers were pastors of smaller churches. This meant that they appreciated the problem a small church has in the Visitation Evangelism program. Moreover, they were anxious for the benefits which a large group affords.

Other benefits which a large group offers, especially in a joint enterprise, is the possibility of obtaining an expert leader to direct the school. Sharing of total expense makes the cost smaller to each local church, and the layman sees his evangelistic work as a part of the larger whole; as something more than an increase of local church membership, or to improve finances.

Virgil Alexander, the district superintendent, was an enthusiastic listener and contributor to the informal session. He commented that he would be glad to have such a program presented for discussion in the weekly preachers' meeting. Then the men could decide for themselves the merits of the proposal and their own desire for it as pastors of local churches. I was granted the privilege of outlining a suggested procedure.

Subsequently a tentative schedule was presented. Although only a brief outline, it met with the approval of the pastors. Some were not in a position to fit into the program at the time scheduled, because of distance or prearranged programs of their own. Nonethe-less a good number agreed the plan would meet the needs of their churches. Twenty of the district's 36 churches agreed to cooperate. The district superintendent was asked to appoint a committee to work out detailed plans to be presented at an early date, and to work throughout the program as supervisors and co-ordinators. This committee set the date, obtained the central location for the supper meeting, located the speaker, and prepared publicity.

Final approval of plans by the district preachers' meeting included these items: The school would be held the last week in March. In this way it served as the pre-Easter evangelistic effort. Members committed could be received on Passion, Palm, or Easter Sunday. The services of Kermit Hollingsworth, of Palestine, Texas, were obtained as a combination inspirational and instructional leader of the training sessions. The place of meeting would be First Methodist Church of Tulsa with each evening meeting to begin with a supper served at cost by the W.S.C.S. of that church. The length of the campaign was set at three nights with a Sunday afternoon period for primary instruction. No visitation was to follow the Sunday afternoon program. Supper each evening was served at 6:15 o'clock.

The Sunday afternoon session, held at 3:00 o'clock, was attended by more

(Top) Ministers participating in the Visitation Evangelism Week at Tulsa, Oklahoma. The leader, Kermit Hollingsworth, third from left, is pastor at Palestine, Texas. (Bottom) One of the supper meetings for the visitation teams at First Methodist Church, Tulsa.

than 125 ministers and lay workers. Since it was necessary for Brother Hollingsworth to be in his pulpit that morning, arrangements were made to produce a message from him by wire recording. This inspirational word was well received by those in attendance. A résumé of the suggestions listed on Dawson C. Bryan's new guidance folder, "Laymen Visit for Christ and His Church," was made by John R. Webb, associate pastor of Boston Avenue Church. With heartening words of encouragement from the district superintendent the first session was successfully concluded.

An average of 105 attended the training period each evening. Not all of these were able to arrive in time for the meal. All workers of each local church were grouped in one section. The final evening there were more present than for any other session. With 88 reservations for meals it was necessary to make last-minute arrangements for serving food to more than 100. Late-comers came for the instruction period to increase the attendance to more than 130. All the training messages were an exceptionally fine combination of spiritual inspiration and intellectual instruction. "No better equipped lay workers ever went forth from a Visitation Evangelism School" was the comment of one of the pastors. The laymen and preachers alike were lifted to enthusiastic witnessing for Christ by the simplicity and power of the director's words.

The success of the program insures its continuance. G. Lemuel Fenn, First Church pastor, declared: "As far as I am concerned, this is *the way* to conduct a Visitation Evangelism campaign." The district superintendent is most anxious to see the plan carried forward again in the same manner. All of the pastors engaged in the cooperative venture pledged their continued support and laymen were hearty in their praise. The voluntary, cooperative aspect struck a note of enlistment that "programming" seldom finds.

Observe Reformation Sunday---October 30

with a strong emphasis upon Protestant faith and principles and with an ample supply of literature for all your people

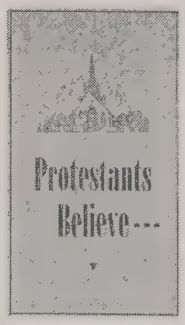
Eight Messages
by
Eight Methodist
Bishops
that every pastor
will want for
himself and
others

35¢ each; 3 for $1.00

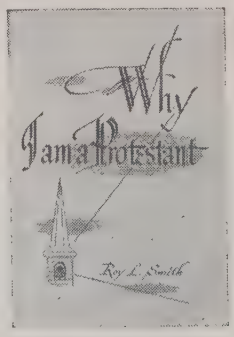
Laymen are eager
for this book
Keep a supply on hand
Every pastor can
distribute a dozen;
many order more

25¢ each; 12 for $3.00

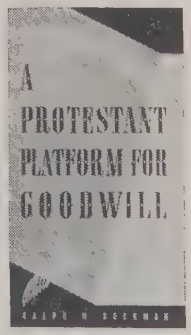
Distribute one or more of the following leaflets to every home and member



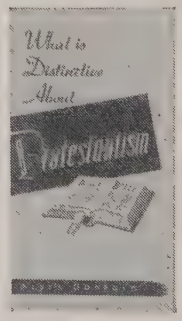
$1.00 per 100
4 pages



$4.00 per 100
In Spanish also



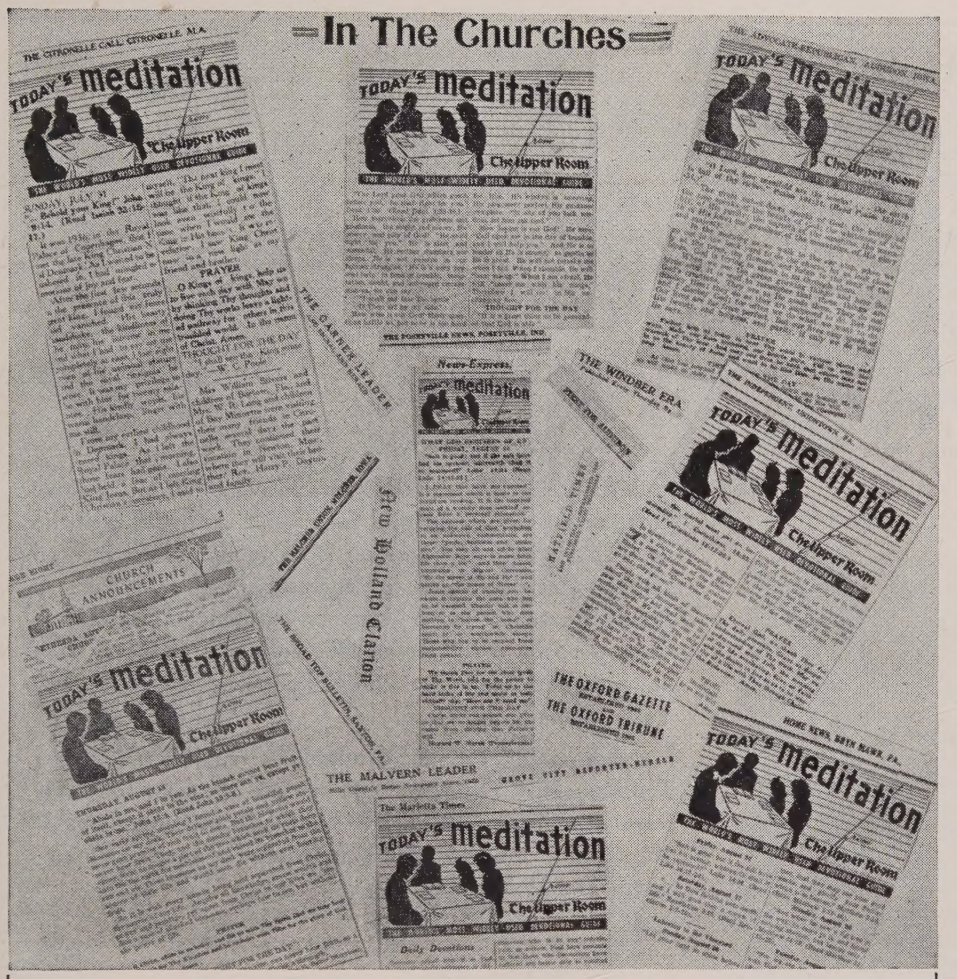
$2.00 per 100
16 pages



$1.50 per 100
8 pages

"The Protestant Packet" ($1.00) contains one of each of the above, the new book, "Our Protestant Faith" (see back cover), and the new leaflets, "I, Too, Am a Catholic," and "I Believe in the Church."

Order from Tidings, 1908 Grand Ave., Nashville, Tenn., on enclosed blank



Newspapers Are Printing

The Upper Room Meditations

More than a hundred weekly newspapers, scattered throughout the country, have made arrangements to use "Today's Meditation from *The Upper Room*" on their publication day. The attractive heading for the meditation in "electro" form is furnished free of charge to the newspaper, together with *The Upper Room.* The paper uses the meditation appropriate for the day of publication and sends a copy to The Upper Room.

In a few cases the privilege to do this has been granted daily papers on an experimental basis. The meditations and other material published in *The Upper Room* are copyrighted and may be reprinted only by permission.

"Today's Meditation" is usually carried as a feature for the church page. In several cases the use of "Today's Meditation" has led to an expansion of the church news section. If you would like to see "Today's Meditation from *The Upper Room*" in your paper, ask your editor to make arrangements with the Public Relations Office of The Upper Room.

The Upper Room Pulpit

J. Manning Potts, Editor

Sermons in the November Issue

✣

BRING ME YOUR TEARS
William L. Stidger

I WENT INTO ARABIA
Clarence E. Macartney

THE KEYS TO THE KINGDOM
Norman V. Hope

THE GRACE OF GRATITUDE
George C. Baker, Jr.

PEAKS OF CHRISTIAN LIFE
W. Burton Crowe

CONSIDER THE CELESTIAL
R. G. Uhrich

✣

Subscription Rates—United States and Canada, $1.50 per year. Foreign, $2.00

✣

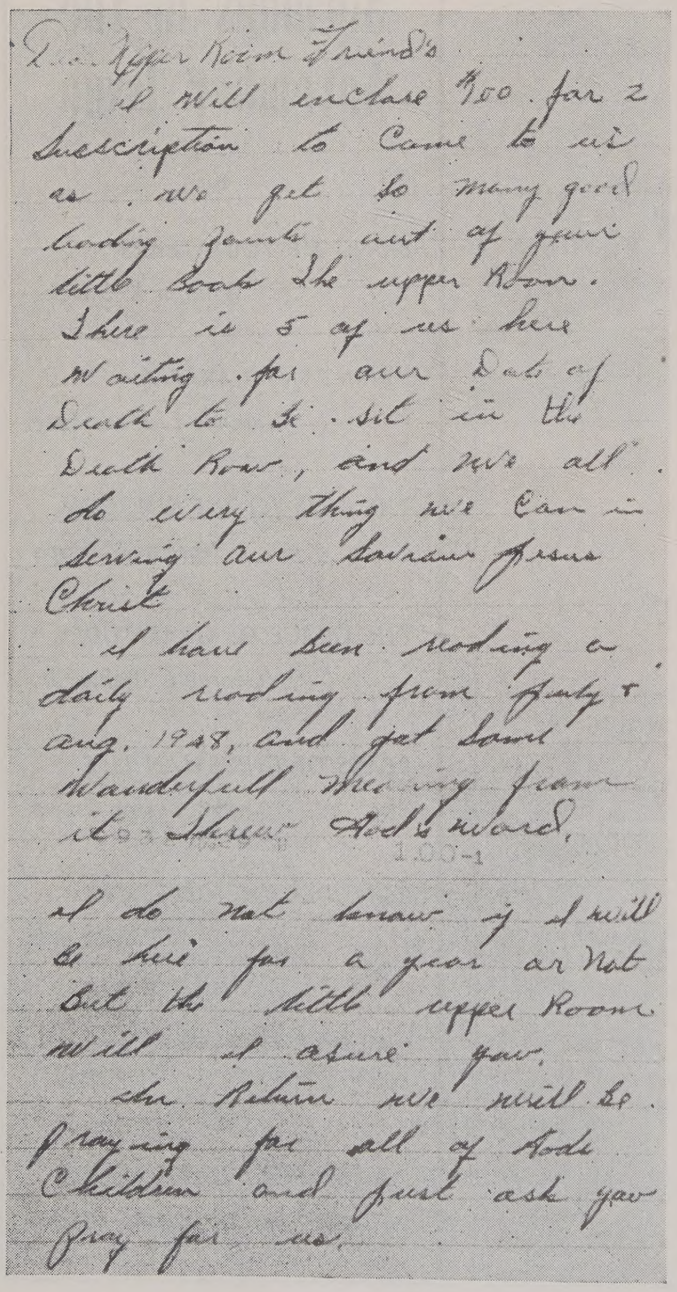
THE UPPER ROOM PULPIT

1908 Grand Ave. Nashville 4, Tenn.

A Letter from DEATH ROW

Below is reproduced a letter from a man who sits in his cell in death row in one of our state penitentiaries waiting for the date of his death to be set. Because he and his four companions in death row find the readings in *The Upper Room* helpful, he has sent a dollar for two one-year subscriptions. He writes, "I do not know if I will be here for a year or not, but the little *Upper Room* will, I assure you."

The effectiveness of the ministry of *The Upper Room* to people who are in distress of body, mind and soul has been proved time and time again. There are those in your church who would be glad to provide this ministry for your local institutions, jails, homes, hospitals and the like.



Dear Upper Room Friend's

I will enclose $00. for 2 subscription to Come to us as we get so many good reading Jewels out of your little Book The upper Room. There is 5 of us here waiting for our Date of Death to be set in the Death Row, and we all do every thing we Can in serving our Saviour Jesus Christ

I have been reading a daily reading from July 1 aug. 1948, and got some Wonderfull Blessing from it to Show God's Word.

I do not know if I will be here for a year or Not But the little upper Room will I assure you.

the Return we will be praying for all of Gods Children and just ask you pray for us.

If you have time to Read the Comics--- You have time for Daily Devotions

Use posters in strategic spots in your church to drive home significant or helpful facts—for instance, with the use of a comic page from your local paper and the printed slogan, you can have an eye-catcher that is also a thought catcher and a "stopper." Copies of the slogan to be used on a full newspaper page are available free upon request from the Public Relations Office of *The Upper Room*.

Other posters are also available—"Families That Pray Together Stay Together," "If you are too busy for Daily Devotions *you are too busy*," "Building Christian Homes," etc. Usually, a new poster is available for each new number of *The Upper Room*.

It's an Idea!

The use of a rubber stamp on the back cover of *The Upper Room* shows that the ministry of daily devotions is an integral part of the church program. Your local printer or stationer can supply the stamp.

Below is the very effective method used by Rev. W. B. Moore of the Heath Methodist Church, Middleport, Ohio, to relate the ministry of *The Upper Room* to the total ministry of the church.

The Upper Room

is part of the ministry of the

Heath Methodist Church
Middleport, Ohio
W. B. Moore, Pastor

GASOLINE ALLEY
SKEEZIX, YOU WOULD CLIMB AROUND AS IF YOU WERE A 10-YEAR-OLD!
NOT ANY MORE, NINA.
LOOK, THERE SKEEZIX! IT'S CHIPPER!
OH MY GOSH! I MUST SWIM OUT AND GET HIM!
YOU CAN'T WITH THAT ARM! YOU'D NEVER MAKE IT!
BUT I'VE GOT TO, NINA!
OH, MR. TURPS, HELP US!
I'LL GIVE YOU $10 IF YOU'LL SWIM OUT AND RESCUE OUR CHILD!
MAKE IT 15?
SURE, $5 OR ANYTHING YOU SAY. BUT HURRY!
LET'S SEE THE COLOR OF YOUR MONEY.
I'LL HAVE TO GET IT. IT'S IN THE COTTAGE
ALL RIGHT, I'LL DO IT MY WAY FOR $15.
WOULD YOU LOOK AT THAT!
YOU DIDN'T SAY THERE WAS A
NICE LITTLE TIKE, FOLKS. HE'S SURE WORTH 15 BUCKS
If you have time to Read the Comics
You have time for Daily Devotions
MOO MULL
by Frank Willard
UGH!
OOOOH!
THE OLD GIRL I WAS SEASICK—MO-MO!
WON'T SHE MISS YOU?
IF I DO IT'S BECAUSE MY AIM AIN'T WHAT IT USED TO BE
KITTY HIGGINS
BAM! BAM! BAM!
GEE WHIZ!
TAKE MY ADVICE, PAULINE, AND DON'T EVER PUT A BUTTON IN THAT GUM MACHINE AT THE CORNER DRUGSTORE
DOESN'T NUFF'N COME OUT?
I'LL SAY SO— THE MAN WHO OWNS THE DRUG STORE DOES.

Just Off the Press

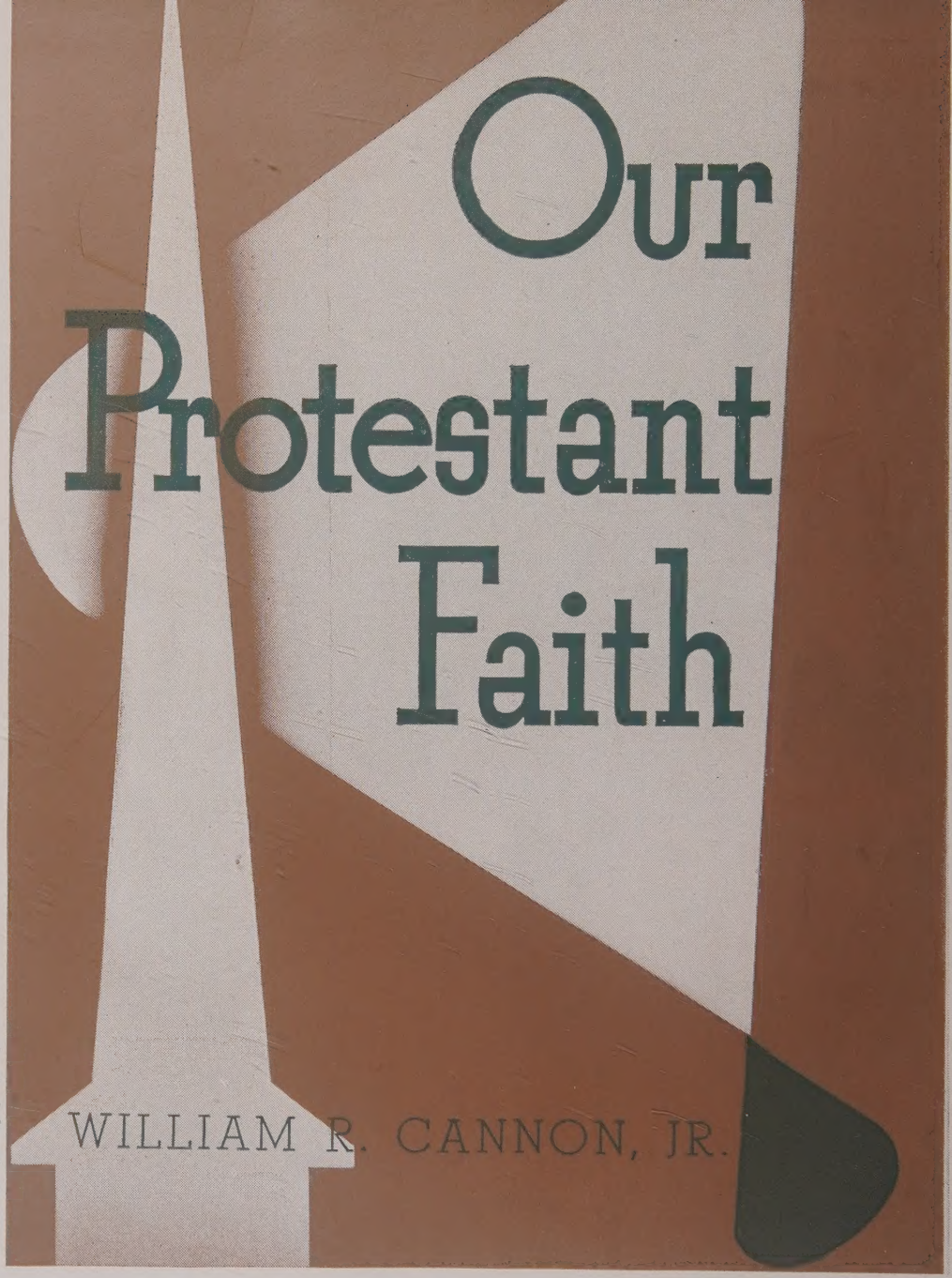
Our Protestant Faith

by

William R. Cannon, Jr.

Professor of Church History
and Historical Theology
Emory University, Ga.

This popular young professor, already made prominent by his lectures throughout the country on the Christian faith, and by his *Theology of John Wesley*, gives us a new volume that will soon take its place as a basic book for the reading layman.



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